





SURGEON GENERAL'S OFFICE  
**LIBRARY.**

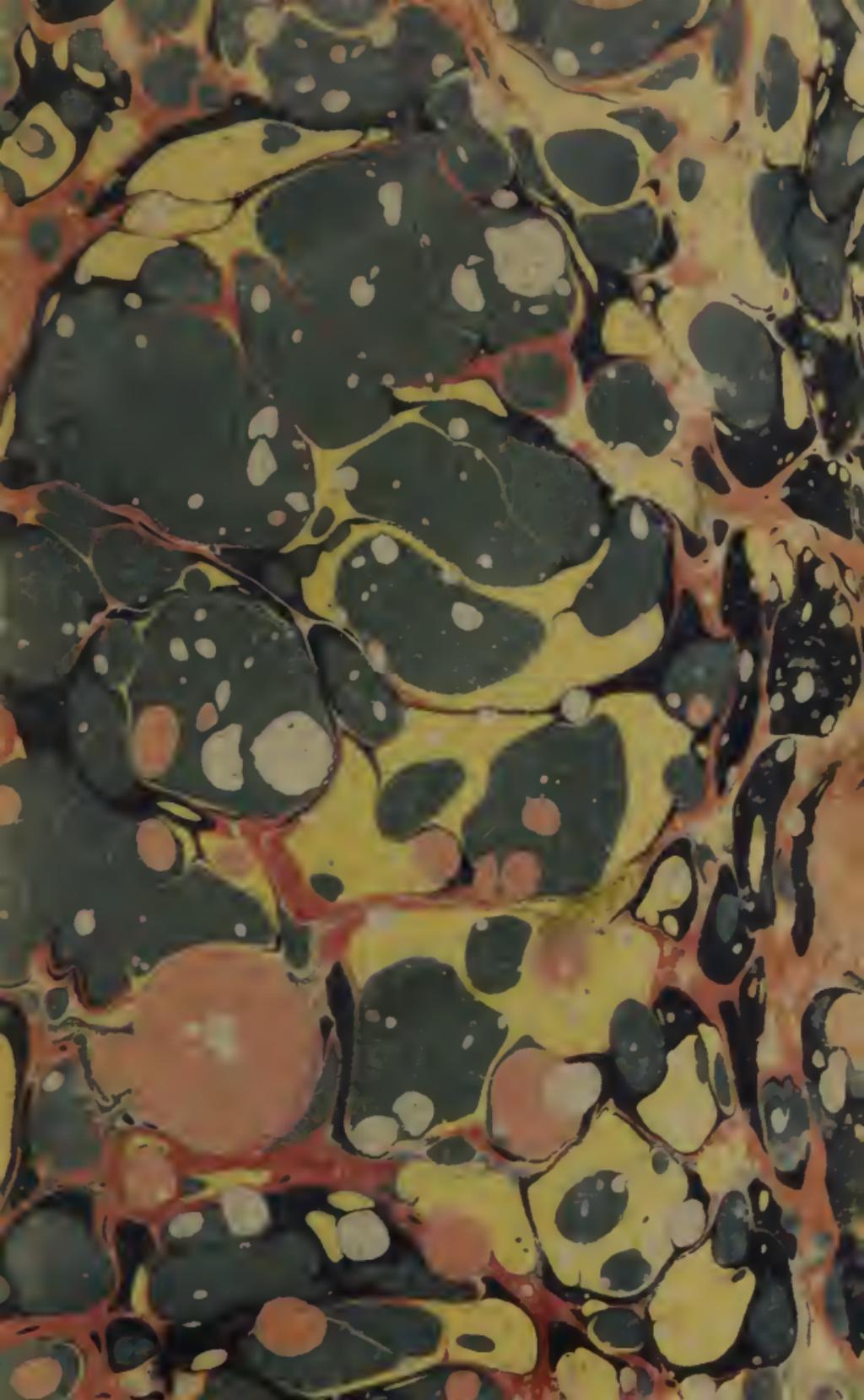
Not to be used.

Reserve.

*[Signature]*

Section Thes. W. Langford

No 207254 1039<sup>1</sup>













Edward. Naddon. Esq.  
his booke anno Domini  
Ex dono Leonardi Nu.



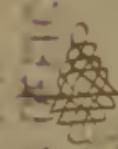
~~Edward Naddon~~

Edward Naddon

his booke anno Domini

1667. coll. Reginal Cant.

July 19 1667  
Ex dono Leonardi Nu.  
Null. 89.



LIBRARY  
REGIMENT CONFEDERATE

AUG 10 1911  
207254



OXFORD.

CAMBRIDGE.



# THE OPTICK GLASSE OF HV MORS

AMBRIDGE.

OXFORD



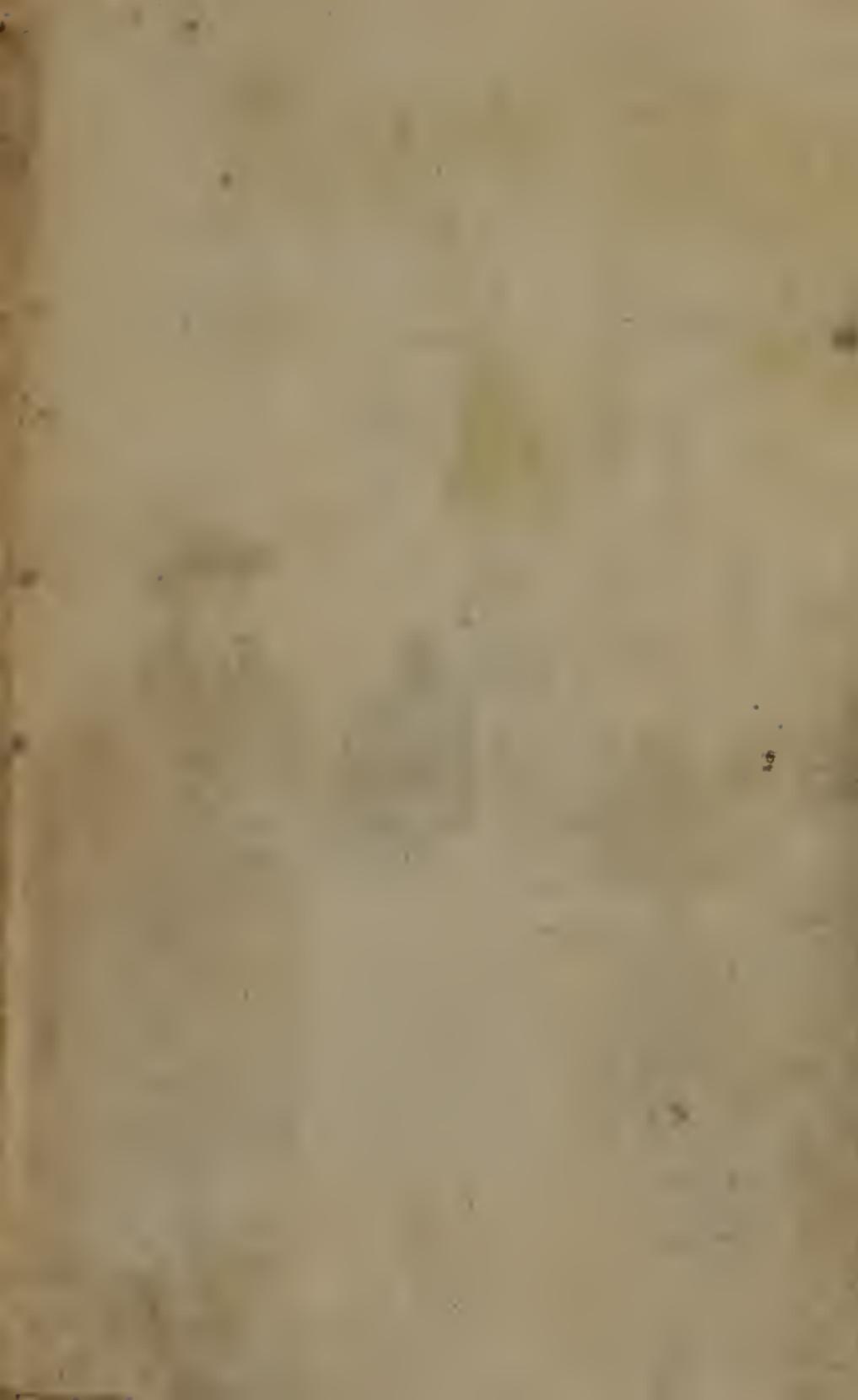
OR

The touchstone of a golden  
temperature, or the Philosophers  
stone to make a golden temper.  
Verein the lowre complechions  
anguins. Cholerick. Phlegmatick. Ma-  
ntolicks are succinctly painted for  
and their externall intimates laid open  
to the purblodeye of ignorance it self  
by which every one may judge  
of what complection he is, and  
answeraably leav me what is  
most suitable to his  
nature.

by T. W. Master  
of Artes

iat quod quisque lubet, non omnibus  
us Vnum est  
Quod placet hu: spumas Coligit ille

be jould by L. B. at y Sugerloafe  
in Fleetstreet next to the bear





To the right worshipfull,  
wise, and learned Knight, Sir  
IUSTINIAN LEWIN,  
T. W. wisheth event of  
all felicity.

 Rivat study we may not un-  
fitly say replenisheth the  
vessel, wise party and com-  
munication gives the vent  
and easie flow, and Secretariship the  
sale: the one loades the memory, the  
other lends the smooth delivery; the  
last perfects the judgement, and wins  
chiefest glory. So that studious dili-  
gence, without writing and confe-  
rence, is the dul piature of *Harpocrates*  
the god of silence, who is feigned to



weare

## The Epistle

Pierius.

wear a wolves skin full of ears & eyes.  
but sealing up his lippes with his fore-  
finger, as mute as marble *Niobe*: and so  
writing without both, is the picture of  
jangling *Thersites*, whose words (as the  
Poet saith) were without measure, and  
wit without weight, as lavish in tong  
as *Battus*. The hieroglyphick of a true  
Scholer is the hare, that sleeps waking  
with her eys open, and wakes sleeping  
with her eys shut: that is, who seems to  
meditate when he is in action, and to  
practise when he is in meditation. Or  
as other Emblemists have limd forth a  
right student, ever to have one eie shut  
and another open, having in his right  
hand *Phosphorus*, with his motto in  
one word - *Vigilo*: and *Hesperus* in the  
other hand, with this word - *Dormio*:  
to intimate, that he should divide the  
day & night for practise and speculati-  
on, to equalize the times of both at his  
fitter opportunity: neither to act *De-*  
*mocritus*,

## Dedicatory.

meritus (whoso might worthily have  
laught at his own folly) that put out  
his own eyes, to become a continuall  
contemplator. Nor to be like *Nicias*,  
who as *Aelian* records, forgot his *ælian. 3.*  
meat, by being too intent on his pain-<sup>ca. 31</sup>  
ting : as swift torrents oft run them-  
selves dry by too much motion, so  
standing pooles do putrifie by no mo-  
tion. There is a faire tract betweene  
*Scylla & Charybdis* for wisdom to tra-  
vers in : a happy orb betwixt *Saturn*  
and *Luna*, for *Phaeton* to guide his  
coach in, so between all action and al-  
together contemplation for a student  
to converse in. For conferring, I doe  
passe it over, as that whereto I seldome  
have beene beholden, yet much affe-  
cting it, and knowing that it brings a  
great accrument unto wisedome and  
learning : as concerning my study and  
reading, it hath bin but meane, I must  
needs confesse, and my writing very

## The Epistle

penurious in regard of theirs , who  
have enriched whole reames of paper  
with the Indian Mine , and golden  
chaffaire of their invention : yet for  
that module of these habiliments in  
me, I have ever bent my judgement, so  
far as in it lay, to limit all these unto  
their peculiar times, objects, & places,  
& have tended my endeavor to have  
especially two, the one correspondent  
unto the other , neither to act *Democritus*  
nor *Nicias* , but by intercourse  
to mix my sweeter meditation , with  
bitter, yet profitable & better action.  
And as in other things of greater or  
lesse moment, so in this also, the abortive  
issue of my wit , begot of that abundance  
of love I owe unto your selfe, whose manifold kindnesses if I  
should bury in oblivion, I might worthily seem ingratefull, if rememb'ring  
I should not in some sort requite , I  
might seem odious & respectles both

## Dedicatory.

of mine own good name, & your better desert : the later wherof is much, yet the first much more , a delicious fruit that grows from the tree of gratitude. The *Eleans* therefore , sayth *Pausanias* , did paint forth the three *Graces*, holding these three things in their hands, — *Rosam, Myrrhum, Talam* : to intimate that from thankefulness proceed 3 fruits. First, the sweetnes of a good name, shadowed out by the sweet smelling Rose. 2. The profit redounding from it, insinuated by the Myrrhe branch. And lastly, chief comfort and hilarity, signified by the coccal bone, which especially is competent to yong age: which three comprise all *Aristotle's* three goods. Howsover I may seem to aime at the first, as may be inferd by precedent speech, alway highly prizing a good name, as a pretious ointment, vaporing forth a fragrant smell , and delicious

Pausan. ix  
Elir,

# The Epistle

odor in all mens nostrils, : and at the  
last desirous of myne owne delight-  
some contentment & comfort, issuing  
from my thankfulnes, yet for the o-  
ther, more agreeing to Sycophantis &  
crum-catching parasites, it moves not  
once within the Zodiack of my expe-  
ctation, I only satisfying my self with  
the former, Neither did I in the waine  
of my judgment attempt this, to draw  
in the perfuming breath of vaine-glo-  
ry, to puffe up my self with selfe-con-  
ceit, like the *Chamælion*, which is  
~~præter pulmōes~~, nothing but lungs :  
but onely thinking to breake the ice,  
haply to wade further, and to employ  
my self in greater tasks, as fitter op-  
portunity shal object her self unto me,  
if the prefixed term & limit of my life  
permit: and withal in lieu of gratitude  
to present your selfe with this little,  
which seemes much in regard of my  
wants, & labour, as much seems little  
in

## Dedicatory.

in respect of your ever kind favor. For this, as also your other endowments, my pen might worthily fil whole pages: but your splendid virtues can easily be their own Heralds, to lim forth their own armory: and to extoll in presence is more glowering and poetical, than true loving and pathetical. This only my affection canot conceal, your gratiouse demeanour, generous carriage, curteous nature, studious endeavor, and wisdome for mannaging your selfe each where (when you happily were a flourishing branch, engraffed in the fruitfull Olive tree of this our *Athens*, that thrice famous University of *Cambridge*) where first the sympathizing adamants of my affection, your continuance after in all studious actions, constancy in your favors and kind disposition (for I must needs say as he of *Augustus*, — *Ra. Sexti. Aureli. rus tu quidem ad recipiendas amicitias,* *Victor.*)

# The Epistle

*ad retinendas verò constantissimus)*  
these incited mee to cause that which  
as a sparke lay shrouded in embers in  
my brest, to exhibit self more appa-  
rantly in this little flame.

Take this my endeavor, I pray you,  
in worth, cherish and foster this de-  
formed brood of my braine, in the lap  
(if I may so term it) of your good li-  
king, and in love esteem it fair, though  
badly pensild over, to wish as *Daphnis*  
said to *Dam.*

Theocr. Ei-  
dyl 6.

Τὰ μὲν καλὰ πέφανται.

*Quae minime sunt pulchra, et pulchra  
videntur amanti.*

If the happy *Dæmon* of *Vlysses* di-  
rect not the wandering planet of my  
wit within the decent orb of wisdom,  
my stammering pen seeming far over-  
gon with superfluity of phrase, yet  
wanting

## Dedicatory.

wanting matter, I answer with the  
Poet one only word inverted:

*Qui non est hodie, cras magis aptus  
erat.*

Hee that is *Homers Irus* for faculty to  
day, may be a rich *Cræsus* for inventi-  
on to morrow: as it is with cogitations  
so with actions, the secōd relish more  
of wisedom. Perfection requires tract  
of time: *Romes Capitell* was not built  
the first day: nor was *Zeuxis* his *He-  
lena* suddenly limm'd forth with one  
pencil. Looke not on these rapsodi-  
zed lines, I pray you, with a pittyng  
eie: I had rather far be envied than pit-  
ied.

— *χρήστων γάρ οἰκλιπμῶν φδόνος.*

*Bind. Fifth.  
Qd. I.*

*Melior est invidentia, commiseratione:  
Better by much is a case hatefull than  
wofull.*

# The Epistle

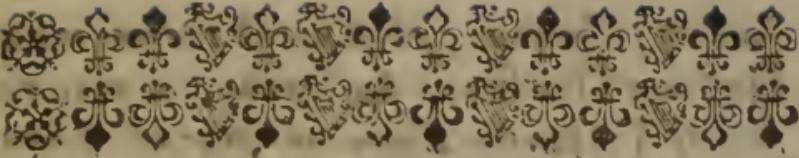
wofull. Now will I humbly take my  
leave, committing you to the tuition  
of that heavenly Tutor, whose pupils  
we are all.

Camb:

From my Study in S. Johns, X. Calend,  
March.

Ever most devoted unto you  
in all faithfulness,

T. W.



## To the Reader.

**K**nowledge concealed and not bro-  
ched for a publique use, is like to  
a peerlesse gem interred in the  
center of the earth, whereaf no  
man knowes but he that bid it: yet is there a  
due regard to be had, lest at any time it prove  
abortive, for the golden tongue of wisedome,  
that relisheth all, not by imagination, but  
true judgment (whose tast never can bee so-  
phisticated) sayes, tis better not to be divul-  
ged at all, than preproperously before the  
time. Thou mayst say peradventure, that in  
this I have imitated the Amygdala or Al-  
mond tree in Pliny, that so hastily buds and hist.lib.16.  
brings forth her fruit. Or like the Lapwing <sup>ca.25.</sup>  
being lately hatched, I do run as it were with  
the shell on my head, that I have soared also  
above my pitch, attempting an Eagles flight  
with the wings of a Wren, in the high spring  
tyde of an over-meening opinion, shewing un-  
to the Criticks eye, the dead low ebbe of my  
shallowness.

# To the Reader.

Shallow judgment, thou mayst scarce me an  
Iul. in Cas. Homers Thersites, & μετρηπός, or as it was  
said of Trajan the Emperour, when he vaun-  
ted of his Parthian trophies before the gods, to  
be φθεγγόμενος μάλλον ἡλέγων, more respecting  
a sound of words, than a sonnder matter it self;  
thou mayst condemn me for many an error, &  
escape in these my ruder lines: I know right  
well thou usest not to gape after gudgeons—

Mart.

Præda canum lepus est, vastos non implet hi-  
atus.

The Hares repast for Hounds, the vaster  
james  
It doth not satiate. —

Gentle Reader, call this to mind — Πέρι  
μαρτυρίας τοῦ μημερισμοῦ, It is far easier not  
to like, than to do the like. But howsoever  
thou dost either uncivilly prejudicate my la-  
bour with a sinister conceit, misconstruing my  
meaning, or uncharitously censure of my ina-  
bility, impeaching my good name for some  
things that doe distaste thy delicate pallate,  
Jacta nobis est alea, I have set all at six and  
seven, and I intend by the Muses favour  
happily to go on, though unhappily I have be-  
ggn.

# To the Reader.

gn. Notwithstanding I will assoile my self, and make answer unto thy former, either secret surmises, or open cavils. For the first, if I have imitated the Almond tree, it is to keep in store a bitter almond for the prating parrat that licentiously thus speaketh of me; who is always like the fool, a consonant when hee should be a mate, and a mute when he should be a consonant. In that I seem to soare aloft too high, give me leave to use Ausonius his words unto Pauline, yet a little inverted;

— Dicis me Icarum esse, haud bellè, nam summa lic appetam (spero) ut non decidam, Auson. Paul. Ep. 19  
I hope I shall not prove an aspiring Icarus, nor another Thales in Diogenes Laertius, who whilſt he lookt high and was contempla-  
ting on the stars, fell groveling into a deepe ditch. For the third, much appertaining to every brain-ficke Narcissus, I doe altogether disclaim that, since it never so much as infi-  
nuated it ſelfe into the bosom of my imagina-  
tion, my Genius not desiring to bee perfumed with ſmokie praise, or ſoon-vanishing & vul-  
gar glory, chiefly ushered by ſelf-conceit. For my raint with Thersites and Trajans fault, I wil only use for my defence that ſpeech of Ju-  
caste to Ercocles,

# To the Reader.

Eurip. in  
Phœniss.

— ἀλλ' ἡ μυμπειρία  
Ἐχετι λέξα γε γένεων σοφώτερον,

Old age ( in whose brest longe experience  
hath treasured up great store of wisdom ) can  
speake far more wisely and exactly than youn-  
ger yeares. For the last of all, any error com-  
mitted, I answer, it may be an error of igno-  
rance seen to thee, yet it is an ignorance of the  
error unseen to me; whereof if privately thou  
demandest a reason, I can, doubt not, and will  
make it good for thy full satisfaction, if rea-  
son will satisfie thee. Yet if not, give leave  
unto thy harsh and torne invention, if for  
nought else but this, in that I derogate from  
no mans due desert, nor seeke to traduce any  
unto their least disparagement;

pining.

Blast not with a Critick breath my tender bud,  
My vulgar Muse respects a common good:  
For thee my pen strouts on this paper stage,  
Though it do aet withouten a quipage.  
To quench thy learned thirst, I mean to drain  
The Hippocrætian fountain of my brain.  
My wish is good, my aet I know is ill;  
The first's a mountain, this a lowly hill.  
With carping singers let me not be scand,  
Poise not the gift, but weigh the givers had.

—

I am

# To the Reader.

I am well sure, that thou wilt here expect  
with Ang. Pol. Τὰ νῦν χοιρά καινῶς, τὰ δὲ καγ-  
γά καινῶς, that is, *Vulgar things uttered af-  
ter a new sort*, and novelty after a vulgar  
sort, without affectation: that I should bee a  
rich eloquent merchant of exotick and new-  
found phrases: that I should intraverse and  
interlard my speeches with lively conceits;  
inrich thy learned ears with right Athenian  
jewels, i luminate the eye of thy understand-  
ing with the lustre of Rhetoricall colours:  
that the whole work should bee mixt with an  
— Omne tulit punctum. And surely so  
far as each thing is consonant and harmoni-  
call to judgment, I will tender my deavor, to  
be suitable to thy scholler-like expectation:  
for if so be wisdome do not manage and tem-  
per all, the Muses, which are pure chaste and  
unspotted virgins, wil turn to meer curtesans.

If judgment tread not on the heels of wit,  
And curb invention with his goldenbit,  
'Twill ne'r look back unto his proper want,  
But stil his steps wil be exorbitant.

I dare not presume, nor wil I rashly engage  
my credit to thee (curteous censurer) to pro-  
mise thee Amphoram, ne urceus excat, A

monn-

# To the Reader.

mountain, lest it bring forth that ridiculous  
issue in the fable: to promise thee Aristæne-  
tus his Lais, <sup>whom he tearmes</sup> ὄλος πρόσωπον,  
all face, for her super-eminent beauty & por-  
traiture, admirable symmetric of parts, most  
decent and eye-pleasing lineaments of her  
whole body; lest that I beget an Ethiopian, or  
a Labulla, who was termed all nose: like Mar-  
tials Tongilian, of whom he thus speaketh;

Tongilianus habet nasum, scio, non nego, sed  
jam

Nil præter nasum Tongilianus habet.

Tongilian ha's a goodly nose, I wis,  
But nought besides a nose Tongilian is.

And no doubt it will bee liker the later than  
the former: Venus had her mole, Helena  
her stain, Cynthia her spots, the Swan her  
jeatj feet, the clearest day some cloud: nay,  
there is nothing, but if we once eye it over, so  
absolutely perfect, not the smoothest writer  
of all, (at least a Criticke perusing of him)  
for some blemish and imperfection, merits not  
either Aristarchus his blacke-pile, or Momus  
his sponge. If in the fairest things be such de-  
formity, how many more statnes may then bee  
found

# To the Reader.

found in this off-spring of my braine, which dare not scarcely make compare with the foulest ? look for better and more generous wine of the old vine tree, for as Pliny saith, *vetustioribus semper vitibus vinum melius, novellis copiosius* : would I could either arrogate the former, or challenge the later unto my selfe. But I could not possibly please all ; for as the Poet speaks to one Ledotus,

*Qui possis rogo te placere cunctis,  
Cum jam displiceas tibi vel uni ?*

'Tis sure, that at least I should not please my self. I might better fit a many humers, in sifting out some more pleasing poeticall subject, more correspondent to their fancy and my faculty ; as intreating merrily of some new discovered Isle with Lucian ; to invent with him some such hyperbolicall lies as that of Hercules and Bacchus, whose foot steps were found to be the bignes of an acre of ground : to tell of flies & pismires as big as 12 Elephants, to fraught some pamphlet de lapsu Vulcani, who as Homer writes, was falling out of heaven into the Isle Lemnos  $\tau\alpha\pi\delta'\pi\mu\alpha\pi$ , a whole day ; to make some merry prognostication of strange wondersthat are to ensue, as them of

# To the Reader.

Joachimus Fortius Ringelbergius, *capitula-*  
*ted in that chapter whose title is, — Ridicu-*  
*la quædam & jucunda. Not to plunge my*  
*selfe in these grand physicall matters, I know*  
*these are appertinent to the Muses also —*

Ovid his Nux, the Culex Maro writ :  
Erasmus did in folly dye his wit. ( Mouse :  
The frog fight Homer made, and of dame  
And Janus Douſa prais'd Pediculus.

Hubaldus on bald men did versifie ;  
Each of whose numbers words began with C.  
Beza prais'd Nihil, Apuleius th' Afle.  
Plutarch Grillus, who by Circe changed was.  
A quartan ague Favorine did commend.  
His darling sparrow so Catullus pena :

Inſi. de an-  
tiq. Cant. &  
Oxen.  
In Epigr.  
Aul. Gel.  
17.12.  
Ausonius.

To which the Poet,

Sunt etiā Musis sua ludicra, mixta Camænis  
Otta, &c.

Tragicall Melpomene her self wil now and  
then putt on the comicall start up. Sage Apol-  
lo laughs once yearly at his own beardles na-  
ked face. The modest Muses have their mad-  
dest revels; the darkesomſt water has his gli-  
ding ſtreames : wize men wil ſometimes play  
with

# To the Reader.

with childrens rattles.

But I have already employd some embezied hours taken from the treasury of the Muses golden time; to the gilding over of the like rotten subjects, as they that have bin intimate with me, are not ignorant, as in my *Tettigomurmomachia*, a century of Latine epigras, an Echo, & some other trifles, which I durst not let come abroad in the chil critical air, lest haply they might have bin fritche for want of learnings true cloathing. Now have I chose to mingle my delight with more utility, aiming not only at rest but wisdom. I know the Paracelsian wil utterly condemn my endeavour for bringing the 4 Humors on the stage again, they having hif the off so long ago, and the rather, because I once treat not of their 3 minerals, — Sal, Sulphur & Mercurius, the Tria omnia of their quicksilver wits, which they say have chiefe dominion in the body (it consisting of the) and are the causes of each disease, and cure all again by their Arcana extracted out of them. But I weigh it not, seeing the tong of an adversary canot detract from verity. If any the like carpfish whatsoever chance to nible at my credit, be may perhaps swallow down the sharp hook of reproch and infamy ere he be awar;

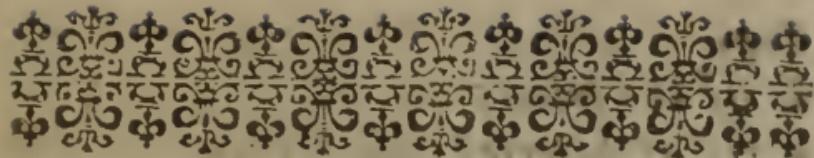
## To the Reader.

Matl. in which he cannot like the <sup>2</sup> Scolopendra cast  
Diosc. up again at his pleasure) I doubt not but to  
Pli.9.43. have him in a string. Reader, thine eies are  
to take their turn in a garden, wherein are  
growing many weeds, yet some flours: passe by  
the former with kind silence, cut, and ga-  
ther the later for thine own science: and per-  
haps thou mayst distil the sweetest water fro  
the bitterest wormewood, as Maro built his  
walls by Ennius his rubbish. If thou thy selfe  
hast better, —

Candidus imperti, si non, his utere mecum.

*Idem qui pridem.* Thine if mine,

T. W.



The Titles and Contents of the  
severall *Chapters*, as they are  
handled in this present  
Booke.

Cap.

- 1 *O*F Selfe-knowledge.
- 2 *O* That the Soule sympathizeth  
with the body, and followeth her crasis,  
and temper.
- 3 Whether the internall faculty may be  
known by the externall physiognomy  
and visage.
- 4 That a Diet is to be observed of every  
one.
- 5 How Man derogates from his excel-  
lencie by surfeit, and of his untimely  
death.
- 6 Of Temperaments.
- 7 Of diversity of wits, according to the  
diverst temperature of the body.

# The Table.

Cap.

- 8 Of the spirits.
- 9 Of a Cholerick complexion.
- 10 Of a Sanguine temperature.
- 11 Of the Phlegmatick humor.
- 12 Of a Melancholy complexion.
- 13 Of the conceits of Melancholy.
- 14 Of the Dreames which accompany each complexion.
- 15 Of the exactest Temperature of all, whereof Lemnius speaketh.

The Close to the whole Worke, in verse.

---



## Of Selfe-knowledge.

### CAP. I.



S Hesiod in his *Theogonic* sayth, that the ougly night  
— τέχεδ' ὥπιον, ἔτιχτε  
δὲ φῦλον ὄρείρων,  
begat two foul monsters,  
*Somnum* & *Somnium*: So  
we may not unfitly say,

That the inveloped and deformed night of  
ignorance (for the want of that celestial *No-  
ce te:psum*) begets two mis-shapen Mon-  
sters (which as the *Sepia*'s inky humour, doe  
make turbulent the chrystillinest fountain in  
man) *Somatalgia* and *Psychalgia*, the one  
the discrasie of the body, the other the mala-  
dic and distemperature of the soule. For he  
that is incanoped & intrenched in this dark-  
some misty cloud of ignorance, (beeing like  
the one-footed Indian people, *Sciopodes*, <sup>Munster.</sup>  
whose foot is so big, that it shades them frō <sup>Cosm.</sup>

the rayes of the Sun ; or rather like the *Cyclops*, when *Ulysses* had bereft him of his one eye) he hath no true lamp of discretion, as a pole-star to direct the ship of his life by, either in respect of his mortall or immortall part, from being huri ed upon the shelves & massy rocks of infelicity. Of what high esteem & pricelesse value this rare self knowledge is, and ever was, it is very conspicuous & apparent unto the dimmest apprehension of all, if it do but justly ballance in the scale of common reason, wisdom, who hath ever affectionatly embraced it, and to whom it is stil indeared, the heavenly source or Spring-head from whence it was derived, as also the happy effects it alway hath ingendred.

*Elian.* Divine *Pythagoras*, whom worthily the flood *Nessus* saluted and called by his name, as one admired of it for his flood of eloquence and torrent of wisdom, his mind being the enriched Exchequer and Treasury of rarest qualities, not onely had this golden poesie ever on his tongues end, as the daintiest delicy hee could present unto a listning care ; but also had it emblem'd forth by *Minerva*, giving breath unto the silver flute, (by which is intimated *Philautia*), which because with blasting it sweld her cheeks, she cast

cast away from her. Yea, he had his celesti- E cœlo des-  
all sentence, γνῶδι σεαυτὸν, which descen-  
cendit,  
ded from the heavens, engraven on the fron- γνῶδι σε-  
tispeece of his heart, evermore in an appli- αυτὸν.  
catione practise, especially for himselfe : Iuven.  
which hee tearmed, The wise physitians  
medicinary prescript for the double health  
and welfare of man. Yet sententious Mc-  
nander, that rich vein'd Poet, seemes at Mcuard.in  
least to contradict this heavenly sawe : For Thrasyl.  
pondering with himselfe the depraved de-  
meanor of worthy men, the trothlesse in-  
constancy and perfidiousnesse of our haire-  
brain'd *Iasons* : the inveigling and ada-  
mantizing society of some, who being pol-  
luted and infected with the ranke leprosie of  
ill, would intangle othets : The vaporous  
and Vatinian deadly hate, which is usually  
masqued and lies lurking under the specious  
and faire habit of entire amity : weighing  
with himselfe many things fashioned out of  
the same mould, he thus spoke, οὐ καλῶς ἐ-  
ρηπέρον τὸ γνῶδι σεαυτὸν, ἀλλὰ γνῶδι τὸς ἀλλος :  
Mee thinkes, saith hee, that is not so well  
spoken, Know thy selfe, as this, Know  
others.

Howsoever he meant, we must not imagine that he did it to impeach any wise, this sage

sage and grave sentence which (as that also of his) is an oracle in its proper object, and highly concerns the good both of the active and passive part of man. Though *Socrates* in *Plato* would have it only to be referred unto the soul, to have no relation at all unto the body, though falsely. For if the soule by reason of sympathising with the body, is either made an ὁκύπτες Α'χιλεὺς, or a βραδύπτες Οἰδίπτες, either a nimble swift footed *Achilles*, or a limping slow-paced *Oedipus*, as hereafter we intend to declare, good reason the body (as the edifice and hand-maid of the soule) should be knowne as a part of *Teipsum*, for the good of the soule. Therefore *Inilian the Apostata*, who had a flood of invention, although that whole flood could not wash or rinse away that on spot of his Atheisme, he (though not knowing him a-right) could say the body was the chariot of the soule, which while it was well manag'd by discretion the cunning coachman, the drawing steeds, that in our head-strong and untamed appetites, beeing checkt in by the golden bit of temperance; so long the soul should not bee tossed in craggy wayes, by unequall and tottering motion, much lesse be in danger to bee hurled downe the steepy

sleepy hils of perdition. If we do but try the words at the Lydian or touch-stone of true wisdom, which dijudicates not according to external semblances, but internal existences, they wil sure go for currant, whether you respect the soule as principall, or the body as secondary. For the first, we may single out that speech of *Agapus* : But wec, O men (saith he) let us disciple our selves, that each one may throughly know himselfe : for he that perfectly knowes himself, knows God, and he that knowes him shall bee made like unto him, and hee that is this, shall be made worthy of him : moreover, he that is made worthy of him, shall do nothing unworthy of God, *Αλλὰ φρονῶν τὰ εἰδώλα & υπάγε, λαλῶν δὲ ἀφρονῆι, ποιῶν δὲ & λαλῆι*, but shall meditate upon things pleasant unto him, speaking what he meditateth, and practising what he speaketh. For the last, that onely of *Tully*, *Cic. Offic. 2. valetudo sustentatur noticia sui corp. &c.* the perfect and sound estate of the body (as wee may constantly assever of the soule) is maintained by the knowledge of a mans owne body, and that chiefly by the due observation of such things as may either bee obnoxious, or an adjument to nature, may bee either the cordiall and precious

preious balsam therof, or els its balefull and deadly Aconitum. For he that in the infancie of his knowledge thinks that *Hyoscyamus* and *Cicuta*, hemlock and henbane, are fit aliment to his body, because they be nutriment to birds, may haply at length cure the Dog-star of his own indiscretion, for inflaming his lesse distemperd brain with his unhappy disastrous influence. For it is vulgarly said, that *Hyoscyamus* & *Cicuta* homines perimunt, avibus alimentum præbent ; they two are poison to men, thou fouson to birds : as *Scaliger* relates also;

I grant that the most direct aim of wisdom in this *Nosce te ipsum*, looks chiefly on the mind, as the fairest mark; yet often eies & aimes at this other necessary object, which cunningly to his it counted equal skil, though the one far surmount the other; especial care is to be had as well of the christall glasse, to save it from cracking, as of the *aqua cælestis* infus'd from putrifying.

But primarily it concerns the soule; as for them who are tainted with the *Protoplaste* self-love and love of glory, who being lifted up with the hand of fortune, to the top of natures preheminence, as petty gods do direct their imaginations farre beyond the level of humi-

*Scal. exerc.*  
142.

humility, being swolne with tympanizing pride too much; admiring themselves with *Narcissus*, who was inamored with his own beauty, of whom the poet thus speaks,

*Dumq3 sitim sedare cupit sitis altera crevit*, Ovid.

Whiles at the fountaine bee his thirst<sup>3</sup> gan  
-take,  
An Ocean of selfe-love did him oretake.

Proud *Arachne*, who wil needs contend  
with more cunning *Minerva* for spinning,  
like *Marsyas* and *Thamiras*, who strove  
the one with *Apollo* for musickes skill, the  
other with the Muses for melodious singing.  
Too common a use among al self-forgetters;  
for as *Julian* saith, each man is wont to ad-  
mire his owne actions, but to abate the value  
and derogate from the esteem of others. For  
those again who with *Glaucus* prefer  $\chi\alpha\lambda-$   
 $\chi\eta\alpha\chi\rho\sigma\tau\iota\omega\gamma$ , the regard of the body, be-  
fore the welfare of the super-clementary  
soul, which chiefly should be in request: for  
as the Stoick saith, It is a signe of an abject  
minde to beare our braines about necessaries  
for our vyle corps, a speciall care should ra-  
ther

Epist.ca.63

ther'be had over the soule, as mistris over  
her handmaid, these want that ywōd: se-  
cutor.

Now for the body, it as well levels at it :  
for those who distemper and misdiet them-  
selves with untimely and unwonted surfet-  
ting, who make their bodies the noysome  
sepulchres of their soules, not considering  
the state of their enfeebled body, what will  
be accordant to it, nor weighing their com-  
plexion, contrary perchance far to the Dish  
they feed upon : nor foreseeing by true  
knowledge of themselves; what will en-  
dammage and impaire their healths, infect  
the conduit pipes of their limpid spirits,  
what will dull and stupifie their quicker  
intelligence, nay, disable all the faculties both  
of soule and body, as instance might bee gi-  
ven of many, to them that have had but a  
meere glimpse into the histories and anti-  
ent records of many dish mongers, who  
running into excesse of ryot, have like fatall

*Parcas* cut into two the lines of their own lives  
as *Philoxenus* the *Dythirambeke* Poet (of  
whom *Athenaeus* speakes, *Deipnos*. 8.) who  
devoured at *Syracusa* a whole Polypus of  
two cubits long, save onely the head of the  
fish, at one meale, whom (being deadly sick

Mach. on.  
po Deip.  
Athen. 8.

of

of the crudity ) the phisitian told that he could not possibly live above seven houres: whose wolvish appetite notwithstanding would not stint it selfe even in that extremity , but hee uttered these words ( the more to intamate his vulture-like and insatiate paunch) Since that *Charon* and *Airopos* are com'd to call me away from my delicies , I thinkc it best to leave nothing behind me , wherefore let me eat the residue of the *Polypus* ; who having eaten it expir'd. Who had the name of ὀλφάγος by *Chrysippus* , as *Athenaeus* records : and of others hee was called φιλίχδος, and φιλόδειπνος of *Aristotle*. And what of others ? who although they did not so speedily , by ignorance of their estate, curtaille their owne dayes by untimely death, yet notwithstanding they have liv'd as dead unto the world , and their soules dead unto themselves. *Dionysius Heracleota*, that ravenous gourmandising *Harpy* , and insatiable draine of all pleasant liquours , was growne so pursie , that his fatnesse would not suffer him to fetch his breath , beeing in continuall feare to be stifled : although others affirme, That he easily could with the strong blast of his breath have turned about the sayles of a Windle-Mill : whose soule

• soul by his selfe ignorance, not knowing what  
 repast was most convenient for his body,  
 was pent up and as it were fettered in these  
 his corps, as in her dungeon. So *Alexander*  
 King of Egypt was so grosse and fat, that hee  
 was faine to be upheld by two men. And a  
 many mo by their *ωλυφαγία* and *ωλυποσία*  
 by excessiue eating and drinking, more up-  
 on meer ignorance, than rebellion against na-  
 ture, physicall dyet, and discretion; did make  
 their soules like the fatned shewe, wherof  
*Johannes Leo* relates, which he see in Egypt,  
 some of whose tails weighed eighty pound,  
 and some an hundred and fifty pound, by  
 which weight their bodies were immovea-  
 ble, unlesse their tailes like traines were car-  
 ried in wheel-barrowes. Or like the fatned  
*Scal. ex. 199* hogs *Scaliger* mentions, that could not move  
 for fat, and were so senselesse, that myce  
 made nests in their buttockes they not once  
 feeling them.

But those which I whilome named, and  
 millions besides, never come to the full pe-  
 riod of their dayes, dying soon, because as  
*Sen. in cont.* *Seneca* saith, they know not that they live  
 by deaths, and are ignorant what receipt of  
 food into the body (whose constitution  
 they are as ignorant of also) will bring en-  
 dammage

*Athen.*

damagement bo:th to it and to the heavenly infused soule.

For the body, that *γνῶθι σεαυτὸν* is requisite, that as the meager one is to be fed with spare dyet, so the massier and more gyantly body must bee maintained with more large and lavish dyet. For it is not consonant to reason, that *Alexander Macedo*, and *Augustus Cæsar*, who were but little men, as *Ex Petrarchi*, *Petrarch* sayth, and so low-statur'd *Ulysses* should have equall dyet in quantitie with *Milo*, *Hercules*, *Ajax*, and such as *Athenæus* makes mention of: as *Astidamas* and *Herodorus*, the first of them being so capacious stomackt, that he eate as much alone as was prepared for ix men: and the later *Herodorus*, a strong sided Trumpeter, who was 3 els and a halfe long, and could blow in two trumpets at once, of whom *Athenæus* speakes. These might well farce & cram their mawes with far more aliment, because their ventricles, cels, veines, and other organs of their bodies were farre more ample and spacious.

And again it is soveraigne in this regard, because in the ful streame of appetite or bra: very many will take upon ignorance, rather the sumptuous dish prepared for *Vicekiss*, by *Suetonius*.

his brother, which one dish amounted to a-  
bove seven thousand eight hundred and xii.  
Plin. li. 22. pounds, perchance a ranke poyson to their  
Nat. hist. natures ; than *Estur* and *Sonchus* (two savo-  
rie and wholesome herbs , which poore *He-  
cale* set on the table as a sallet before hungry  
*Thesews*, the best dish of meat she could pre-  
sent unto him ) a great deale peradventure  
more conduicible to their healths. But they  
are as ignorant what they take as *Cambles*  
was, who beirg given to *Gastrimargisme*, as  
*Athenicus* relates in his fore-mentioned  
booke, in the night did eat up his own wife,  
and in the morning finding her hands in his  
devouring jawes , slew himselfe , the fact  
being so halious and note-worthy : as also  
they are pilgrims and strangers in the know-  
ledge of their bodily estate , which ever or  
often is an occasion of over-cloying their  
ventricles, with such meates as are an utter  
ruine and downfall to their healths, as ill or  
worse than *Toxicum* ; for although they do  
not eftsoones inforce the fatallend, yet in a  
short progresse of time , they are as sure  
pullies to draw on their unexpected desti-  
nies.

Without this knowledge of our bodily  
nature, we are like to crasie barks , yet bal-  
last

last with prizelesse merchandise, which are tossed to and froupon the maine of ignorance so long, till at length we be shattered against the huge rock of intemperance, and so lose our richest fraught, which is our soule. This ought ever to controule and curbe in our unruly appetites: it ought to be like the Poets *Automedon*, to reyne our fond desires in, which reigne in us: for as *Seneca* saith, *sunt quædam nocitura impe- Seneca I. 25. trantibus, &c.* so wee may say, *sunt quæ- de benefic- dam nocitura appetentibus*, as there bee many things which are obnoxious to the asker, if he chance to obtaine them; so are there many nutriments as dangerous to man that babilishly covets them: for if he square not his dyet according to the temper of his body, in choice of such fare, as may banish and expell contagion and violencie from nature, or be a speciall preservative in her spotlesse and untainted perfection; meats are so farre from holding on the race of his life, as that they will rather hasten it down farre sooner unto the hemisphere of death, than he expected. A cholericke man therefore (by this γνῶσις σεαυτὸν) knowing himselfe to be overpoyz'd with its predominancie, nay, but even foreseing his corporall nature to have

a propension or inclination to this humour, he must wisely defeat and wain his appetite of all such dainty morsels (though the more delicious and toothsome) and delude his longing thirst of all such honey-flowing meates and hot wines as are poyson to his distemperature, and which in tract of time wil aggravate this humour so much, till it generate and breed either a hecticke fever, mortall consumption, yellow jaundice, or any the like disease incident to this complexion; and so concerning all the rest. For a bare (*No/ce*) is not sufficiently competent for the avoiding of death, and to maintaine a crasis, but the living answerably according to knowledge: for wee see many exquisite Physicians, and learned men of speciall note (whose exhibitories to themselves doe not parallel their prescripts & advice to others, who are good Physicians, but no pliable patients: ) to make a diligent search and scrutinie into their owne natures, yet not fitting them with correspondencie of dyet; like *Lucians Apothecary*, who gave physick unto others for coughing, and yet he himselfe did never leave coughing, *Cunctis qui cavit non cavet ille sibi*;

While hee cured others hee neglected  
him-

himselfe. We may rightly say τρυψὶς is their τροφὴ, and πέμπατα their πέμπατα.

I *Crapula fit esca, delicie eorum damna* : that is, their dyet is luxury, and each delicie made their malady. And yet none do more inveigh against surfet and misdiet than they, but they are like the *Misipula*, of whom it *Orus Apollo* is sayd in the *Hieroglyphicks*, that she used *in Hierogly-* to bring forth her issue out of her mouth, *phick.* and swimming with them about her, when she is hungry shee swalloweth them up againe ; so they in externall shew spit out the name of surfet, banishing it farre from them, but by their accustomable deadly luxury, againe they embrace it, and hug it in their armes so long, till some incroching disease or other, having had long dominion and residence in them, be past cure of physicke : For we know,

*Non est in medico semper relevetur ut ager,*  
*Interdum doct̄a plus valet arte malum.*

No earthly art can cure deepe rooted ill,  
 Note *Æsculapius* with his heavenly skill.

So then, the most exact selfe-knower of all, if hee doe not containe himselfe within

the territories and precincts of reasonable appetite, the *Cynosura* of the wiser dietist, if confortring with misdieters, he bathe himselfe in the muddy streames of their luxury and ryot, he is in the very next suburbes of death it selfe : Yet for this , I confesse that the silver breast of *Nilus* is not vitiated and polluted by others kennel- muddy thoughts and turbulent actions or affections, no more than the river *Alphens*, that runnes thorow the salt sea, is tainted with the brackish qualitie of the sea , no more than the *Salaman- der* is scorcht, though dayly conversing in the fire ; or chaste *Zenocrates* lying with *Lais* is defiled, since hee may well doe it without impeachment to his chastity : so may the heroicall and generous spirits converse with unstayd appetites, and yet not have the least taint of their excessse , but by their diviner [*Nosce te ipsum*] may be their owne gardians, both for their celestiall and also earthly part : yet we know, *aliquid mali propter vicinum malum*, the taint of ill comes by confortring with ill, and the best natures and wisest selfe- knowers of all may be ticed on or constrained to captivate and inthrall their freedom of happy spirit, and to rebel against their owne knowledge.

I wish therefore in conclusion, the meanest, if possible, to have an insight into their bodily estate (as chiefly they ought of the soule) whereby they may shun such things as any wayes may bee offensive to the good of that estate, and may so consequently (being vexed with none, no not the least maladie) be more fit not onely to live, but to live wel: for as the Poet said of death, — τὸ  
γέρονταίνει τοιούτοις αἰσχροῖς, & λλαί αἰσχρῶς θανάτοις, to die is not ill, but to die ill: so contrariwise of life we may say, it is no such excellent thing to live, as well to live: which no douht may be easily effected, if they doe abridge themselves of all vain alluring lusts, and teather their appetites within the narrow round plot of diet, lest they runne at randome, and breake into the spacious fields of deadly luxury.

## C A P. II.

*That the soule sympathizeth with the body, and followeth her crasis and temperature.*

**I**nficitur terra sordibus unda fluens, sayth the Poet: if a water current have any vicinity with a putrified and infected soyle, it is tainted with his corrupt qualitie. The heavenly soule of man, as the Artists usually aver, semblablewise, doth feel as it were by a certaine deficiencie, the ill affected crasis of the body; so that if this be annoyed or infected with any feculent humor, it fares not well with the soule, the soule her selfe as maladious, feeles some want of her excellencie, and yet impatible in regard of her substance, through the bad disposition of the organs, the malignancie of receipts, the unrefinednesse of the spirits doe seem to affect the soule: for the second, which causeth the third, marke what Horace speaketh.

Horat. ————— quin corpus onussum  
Hesternis vitiis animum quoque prægravat unda,  
At que affigit humo divinæ partisulam aure.



The

The maw surcharg'd with former crudities,  
Weighs down our spirits nimble faculties :  
Our ladened soule as plunged in the mire,  
Lies nigh extint, tho part of heavens fire.

To this effect is that speech of *Democritus*, *Democr. de Natura  
hum. ad finē Hippocratis* who saith that the bodily habit being out of temper, the minde hath no lively willingnes to the contemplation of vertue : that being enfeebled and overshadowed , the light of the soule is altogether darkened : heavenly wisdome as it were sympathizing with this earthly masse , as in any surfe of the best and choicest delicates, and also of wines , is easily apparent. *Vinum*, of its owne nature, is (if we may so terme it) *Divinum*, because it recreates the tyred spirits, makes the mind far more nimble and actuall, and aspiring to a higher strain of wit, τὰς μὲν φιλο-φροσύνας, ἔσπερ Ελαῖον φλόγα τύπει, saith *Xenophon*, it stirs up mirth and cheerefulnes, as oyle makes the blasing flame, yet by accident the unmannag'd appetite desiring more than reason, it doth dul the quicker spirits, stop the pores of the brain with too many vapors and grosse fumes, makes the head totter, lullabees the sences, yea, intoxicates the very soule with a pleasing poysen : as the

Xenophon  
in his Convivium :  
which also  
Athenaeus  
records in  
his book  
Deipnosophistae  
out of Xenophon.

the same Xenophon sayes, It happens unto men as to tender plants, and lately ingraffed imbes . which have their growth from the earth, ὅταν ὁ θεὸς αὐτὰς ἀγρόως ποτίσῃ &c. when God doth water and drench them with an immoderate shoure , they neither shooe out right, nor hardly have any blowne blossomes , but when the earth doth drinke so much as is competent for their increase, then they spring upright, and flourishing do yeeld their fruit in their accustomed time : so fareth it with the bodies , and by sequell with the soules of men, if they poure in with the undiscreet hand of appetite , they will both reele to and fro , and scarce can wee breath, at leſt we cannot utter the least thing that relisheth of wisedome, our minds must needs follow the tempers, or rather the dis-temperatures of our earthly bodies.

Plato , in whose mouth the Bees as in their hives make their hony combs, as fore-intimating his sweet flowing eloquence, he weighing with himselfe that thralldome the soule was in being in the body, and how it was affested, and as it were infected with the contagion thereof, in his Phædrus, as I remember , disputing of the Idea's of the mind, said, that our bodies were the prisons and

& bridewels of our souls, wherin they lay *so Julian is*  
 as manacled and fettered in gyves. Yea fur- *an Epistle to*  
 ther he could avouch in his *Cratylus*, and al- *Eugenius,*  
 so in his *Gorgias*. *Socrates* having brought <sup>100, hath</sup>  
 forth a speech to *Callides*, out of *Euripides*, *σώματος*,  
*ζῆν ξατδαρεῖν, το ξατδαρεῖν δὲ ζῆν*, to live is *ζεῖσμω*,  
 to die, and to die is to live : he sayth there, *&c. Gor-*  
 that our body is the very grave of the soule, *gias.*

*καὶ τὸ μὲν σῶμα* (saith he) *ζεῖν οὐ μῶν σῆμα*. And  
 sure it is, that whiles this mind of ours hath  
 his abode in this darkesome dungeon. this  
 vile mansion of our body, it can never act  
 his part well, till it step upon the heavenly  
 stage, it will be like *Io* in *Ovid*, who bee-  
 ing turned into an heifer, when shee could *Ovid. Me-*  
 not expresse her mind to *Inacus* her father *tamorph. 1.*  
 in words,

*Littera pro verbis, quam pes in pulvere duxit,*     ,,  
*Corporis indicium mutati triste peregit.*     ,,

Her foot did speake as on the sand she ranged,  
 How she, poore soule, was from her self estranged.

Our soule in the body, though it bee not so  
 blinde as a Batt, yet is it like an Owle, or  
 Batt before the rayes of *Phœbus*, all dim-  
 med and dazled : it sees as through a latisse-  
 window.

window. Being freed from this prison, and once having flitted from this ruinous Tene-  
ment, this mud-wald cottage, it is a *Lincens*: within a *Molewarpe*, without it is  
an all-ey'd *Argus*: within an one-ey'd *Cy-  
clops*, without a beautifull *Nireus*: within  
an *Ethiopian Thersites*, without an high  
soaring *Egle*: within a heavy *Struthio  
Camelus*, an *Aestridge*, who hath wings, as  
he in the *Hieroglyphicks* witnesseth, *non  
propter volatum, sed carsum*; not for flying,  
but to helpe her running: yea, as sparkles hid  
in embers, doe not cast forth their radiant  
light, and the Sun in enveloped in a thicke ini-  
stic cloud, doth not illuminate the center  
with his golden tresses; so this celestiall  
fire, our soule, whiles it remaines in the lap  
of our earthly *Prometheus*, this masse of  
ours, it must needs be curtained and over-  
shadowed with a palpable darknesse, which  
doth overcast a sable night over our under-  
standing, especially when in the body there  
is a current of infectious humours, which  
doe flow over the veines, and ingrosse the  
limpid spirits in their arteries, the  
minde must needs bee as it were over-  
flowne with a *Deucalions* flood, and bee  
quickened as a silly toyling *Leander* in the

*Hellefpon.*

*Hellefpost.* What made the minde of *Orestes* so out of temper that hee kild his owne mother, but the bodily *Craſis*? What made *Heracleitus* die of a dropsie, having rowled himselfe in beasts ordure? What made *Socrates* having drunke the *Cicuta* at *Athens*, to give his *ultimum vale* to the world, but that? What caused that redoubted famous captaine *Themistocles*, having drunke Bulls bloud, to take (as we say) his long journey to the *Elſſian fields*? and many others to have com'd unto their long home (as may be ſeene in the ancient registers of time) and many to have beene distracted and frantick? the diſtemperature, no doubt, and the evill habit of the body, wherewith the ſoule hath copulation. *Plotin* the great *Plato-niſt*, hee b'uſhed often, that his ſoule did harbour in ſo base an Inne as his body was, ſo *Porphyrie* affirmeſ in his life: because (as hee ſayd in another place) his ſoule muſt needes bee affected with the contagious qualities incident unto his body. The cunningſt swimmer that ever was, *Delius* himſelfe, could not ſhew his art, nor his equall ſtroke in the mudde: a candle in the lanterne can yeeld but a glimmering light through an impure and darkelſome horne:

the

the war-like *Steed* cannot fetch his friskes,  
take his carreers, and shew his curvets, bee-  
ing pent up in a narrow roome: so is it with  
the princely soule, while the body is her  
mansion, said hee: but this belongs to ano-  
ther *Thesis*, and something before, concer-  
ning the soules excellencie, having taken  
her flight from this darkesome cage, more  
neere unto the scope at which we must aim.  
Heare what the Poet sayth in the xv of his  
*Metamorph.*

*Quodq; magis mirum, sunt qui non corporatantum  
I'erum animos etiam valeant mutare liquores:  
— Cui queso ignota est obscoenæ Salmacis unda.  
Æthiopæque lacus? quos si quis fauibus haufit  
Aut furit, aut patitur mirum gravitate soporem.*

*Salmacis  
where the  
nymph and  
Hermaphro-  
ditus were  
bound toge-  
ther.*

“ It is a wonderment that waters can  
“ Transforme the members and the mind of man.  
“ Who knoweth not the uncleane *Salmacian* Well,  
“ The fen where Sun-burnt *Mauritanians* dwell?  
“ Which cause a frensie, being gulped downe,  
“ Or strike the sences with a sleeping swoone.

Wee must not imagin the minde to be  
passible, beeing altogether immateriall,  
that it selfe is affected with any of these  
corporall things, but onely in respect of  
the instruments, which are the hand-maids  
of

of the soule : as if the spirits bee inflamed, the passages of the humours dammed up; the braine stuffed with smoaky fumes, or any phlegmaticke matter, the bloud too hot and too thicke, as is usuall in the Scythians, and those in the Septentrionall parts, who are all men endowed with the least portion of wit and policie : and because these kinde of people doe as it were crosse the highway of my invention, I will treate a little of them, neither beside that which we have in hand, because it will confirme the fore-written words of *Xenophon* concerning wine. Whom doe wee ever reade of more to quaffe and carouse, more to use strong drinke than the Scythians, and who more blockish, and devoyd of wit and reason? nay there was never any learned man but onely *Anacharsis*, who was in-bred there : which want no doubt is caused by their great intemperance. For all Writers well-nigh agree in this, that they will, as the Poet sayth, *addiurnam stellam*, or *strenue pro Ilio potare*, drinke till their eyes stare like two blasing starres, as we say in our proverbe. *Athenaeus* that singular *Athenaeus* schooller of so manifold reading, after hee <sup>lib. 10.</sup> had rehearsed *Herod* his history of *Cleomenes* <sup>Deipnus.</sup> <sub>Pag. 427.</sub>

nes saith καὶ αὐτοὶ δέ δι Λάκων, &c The *Lace-demonians* when they would drinke in the cups extraordinarily, they did use this word Κτισκύδισαι, to imitate the *Scythians*, which also he notes out of *Chameleon Heracleotes* in his booke Περὶ μέλεων: when also they should have said to the *Pincerna*, Κτισχευτον powre in, they used thi word Επισκύδισον.

Howsoever wee reade of some particulars, it is manifest if wee peruse the histories, that the most of them are the greatest bouzers and bussards in the world: they had rather drinke out their eyes, than that the wormes should eat them out after their death, as Sir *Th. More* feasts upon *Fuscus* in his Epigrams: and of all men they have most leaden conceits and drossie wits, caused especially by their excessive intemperance, which thickneth their bloud, and corrupteth their spirits, and other organs wherein the soule should chiefly shew her operation. Give me leave to speake a little of the ayre, how it received into the body, doth either greatly advantage, or little availe the mind. It is certaine that the excellencie of the soule followes the puritie of the heavens, the temperature of the aire: therefore because *Bæotia* had

*Fusc.*  
*Speaks thus,*  
*Perdere*  
*dulciss est*  
*potando,*  
*quam ut*  
*mea servem*  
*Erodenda*  
*pigris lu-*  
*mina ver-*  
*micalis.*

had very a fennish soil, a grosse and unrefined aire, the ancient writers to decipher & sha- Andyet it  
dow out a dul wit in any one, were wont may be ga-  
to say, *Bœoticum hic habet ingenium*, This ibred by the  
man is as wise as a wo d-cock, his wit's in a *āvōpēs āpi-*  
*consumption*, his conceit is as lanck as a shot- *soi ē Dīgr.*  
ten herring. I do not concord with the poet *Athen.* l. 10;  
in that tri al verse, but I doe carry the com-  
ma a little further, and say,

*Cælum non, animum mutant qui trans mare  
currunt.*

At least if I must needs take *cælum* for aire,  
I will say,

*The ayre to vary is not only found,  
But wit's a forreiner in forrein ground.*

The ayre hath his etymology from the  
Greeke word  $\alpha\omega$ , to breath: it consists of  $\alpha$ -  
 $\omega$  and  $\omega\epsilon\gamma\alpha$ , because the learned say, that it  
is the beginning and ending of mans life: for  
when wee begin to live, wee are said to in-  
spire, when we die, to expire. As the priva-  
tion of the aire deprives vs of our being, and  
the aire being purged and clenched from his  
pestilent qualities, causeth our well-being; so

the infection of the aire, as in the extingui-  
shing of some blazing comet, the eructation  
of noysome vapors from the bosome of the  
earth, the disastrous constellation or bad a-  
spect of some malevolent planet, the damp-  
ing fumes that the Sun elevates from bogges  
and fennish grounds, the inflammation of the  
aire by the intense heat of the Sun (as when  
in Homers *Iliad*, *Phæbus* is feigned to send  
forth his direful arrowes among the *Greci-  
ans*, & to bring in the pestilence upon them)  
this infection causeth our bodies first to bee  
badly qualified, and tainted with a spice of  
corruption, and so by consequent our very

*Æn. Sylv.* soules to be ill affected. *Eneas Sylvius* in  
ca. 92. de A- his Cosmography writing of the lesser *Asia*,  
*Siaminore*. records a strange thing concerning the ayre  
being purfified: he saith, that hard by there is  
a place termed *Os Plutonium*, in the valley  
of a certaine mountain, where *Strabo* wit-  
nesseth that he sent sparrows in, which forth-  
with as soon as they drew in the venomous  
noysome aire, fel down dead. No doubt but  
the corrupted aire would have had his ope-  
ration upon other more excellent creatures  
than were those little birds, if they durst  
have attempted the entrance in. But to a  
question, What reason can be alledged, that  
those

those who dwell under the pole, neere the frozen Zone, and in the Septentrionall climate, should have such gyantly bodies, & yet such dwarfish wits, as many authors doe report of them? and we see by experiance in travell, the rudenesse and simplicity of the people that are seated far North, which no doubt is intimated by a vulgar speech, when we say such a man hath a botrell wit, as if we said, *boreale ingenium*; wherof that old English Prophet of famous memory (whom one fondly tearmed *Albions ballad-maker*, the cunnicatcher of time, and the second dish for fools to feed their spleen upon) *G. Chaucer* took notice, when in his prologue to the *Frankleins tale* he sayes,

*But sirs, because I am a borrel man,  
At my beginning first I you beseech,  
Have me excus'd of my rude speech.*

*Borei;*

The philosophers to this question have excoigitated this answer; to wit, the exceeding chilnesse of the aire, which doth posseſſe the animall spirits (the chief attendants of the soule to execute the function of the agent understanding) with contrary qualities, the first being cold and dry, the last hot

and moyst, though this reason most availe for our purpose, speaking how the mind can be affected with the aire, yet I must needs say I thinke they are beside the cushion: others affirm, and with more reason, that they are dul witted, especially by the vehement heate which is included in their bodies, which doth inflame their spirits, thicken their bloud, and thereby is a cause of a new grosse, more than airy substance, conjoyned with the spirits : for extreame heat doth generate a grosse adust choler, which comes to be mixt with the bloud in the veines, and that it brings a condensation and a coagulation to the bloud. For their extraordinary heat , it is apparent by their speedy concoction and by the extenall frigidity of the aire , that dams up the pores of the body so greatly, that hardly any heat can evaporate. This also, by deep wels, which in winter time be luke-warm, and in summer season exceeding cold. Now to prove, that where the bloud is thickned, and the spirits inflamed , there usually is a want of wit, the great *Peripatetician* himselfe affirmeth it to be a truth, where he sayth that Bulls, and such creatures as have this humor thick, are comonly devoid of wit, yet have great strength; and such living things as have atte-

attenuated bloud and very fluid, doe exell in wit and policie as instance is given in *Aristotle* of Bees. We must note here, that this is spoken of the remoter parts, neer unto the pole, lest we derogate any thing from the praise of this our happy Island (another blisfull Eden for pleasure) all which by a true division of the climes, is scituated in the Septentrional part of the world, wherein there are and ever have bin as pregnant wits, as surpassing politicians, as judicious understandings, as any clime ever yet afforded under the cope of heaven.

But I do here passe the limits of laconism, wheras I should in wisdome imitate the Egyptian dogs in this whole tractate, who do drink at the river *Nilus* Καρπαλιμως κι κλοπιμως, in hast and by stealth, lest the Crocodile should prey on them, and who doth fitly carry the name and conditions of the crocodile, no writer is ignorant of. I will end therfore with the iteration of the thesis, that the soul follows the temper of the body, and that while it is inherent in the body, it can never partake so pure a light of understanding, as when it is segregated and made a free denizen in the heavenly city and freehold of the saints.

When our imprison'd soule once more beeing  
free,

Gins scale the turret of eternitie,  
From whence it once was brought, & captive  
tane

By this usurping tyrant corps, her bane,  
Which subjugates her unto sottish will,  
And schools her under passions want of skil ;  
Then shall our soule, now choakt with fenny  
care,

With Angels frolick in a purer aire :

This low NADIR of darknes must it shend,  
Till it aloft to th' radiant ZENITH wend.

## C A P. III.

Whether the internall faculty may be knowne  
by the externall physiognomy.

Socrates, that was termed the Athenian Eagle, because he could looke steadfastly upon the Sunne, or the rather for his quicke insight of understanding, when a certaine youth beeing highly commended unto him for his rare parts, and admirable endowments, though he had the piercing eyes of Iynceus, and could have more than conjectured his qualities, beeing presented unto him, hee did not looke unto his outward feature and externall hew, so demurring to have rendered his approbation of him, but he accosted him with these words, *Loquere puer, ut te videam*, let's hear thee reason, youth, that I may see what's in thee: (to which Lipsius alluding in a certaine Epistle of his, *videre & non eloqui, non videre est*; to see one and not conferre with him, is not to see.) Socrates insinuated thus much unto us, that a man may be a *Nireus* in outward semblance,

and yet a *Therstes* in his inward essence, like the Emperours table, whose curtaine was drawn over with Lions & Egles, but on the table were pourtraied Apes, owls & wrens. Or like the golden box that kept *Neroes* beard, perchance the eye of his understanding was dazzled, as when *Euripides* gave him *Heracleitus* works called *Σωτεινα*, demanding of him his ceniure; who answered, That which I conceive is rare, and so I think of that which I do not conceive: having that deep insight and singular wisdom which *Apollo's* oracle did mani est to be in him, hee might eath have perceiv'd the former, & conceived the later. But was not cunning *Zophyrus* judgement also tainted concerning *Socrates* himselfe? who seeing his deformed countenance, called him an ideot and a dizzard, and an effeminate person; and was laught to scorn of them that stood by for his pains: but *Socrates* said, I laugh not, *Zophyrus* is not in a wrong box, for such a natural was I framed by nature, though I have by the study of wisdome and philosophy corrected that which was defective in nature. The philosopher saith, *Vultus est index animi*, the eye is the casement of the soule, through which we may plainly see it, better than

*Antisthenes*

Petr. Ar-  
bit. 5.

Diog. Laert.

Antisthenes his pride through the chinks of his cloake. But our usuall saying is, that the tongue is the herald of the mind. the touch-stone of the heart, could a man discern wise Ulysses only by his countenance: Hear what Homer sayes of him, Il. 3.

— 'Αλλ' ὅτε δὲ πολύμητις ἀράχε: Ὁδυσσεὺς Hom. li. Il. 3.  
 Στάσκει, ἵπαγ δὲ ἵδεσκε κατὰ χθονὸς ὅμματα  
 πήξας,  
 Σκῆπτρον δ' οὐτ' ἐπίσω' γε προπρήνε: σφώμα,  
 "Αλλὰ σεμφές ἔχεσκεν, ἀϊδρει φωτὶ εἰοικώς:  
 Φάγκις κένζακοτόν τιν' ἔιμεναι, ἀφρεια θ' ἀυτῶς:  
 "Αλλ' ὅτε διηρόπια τε μεγάλην σκηνήθεος ἦν,  
 Καὶ ἐπεανιφάδεσσιν ἐσικότα χειμερίνσι,  
 'Ουχ ἀν ἐπειτ' Ὁδυσσῆι γέρι ειε βροτος ἀλλος.

When that discreet Ulysses up did stand,  
 And swayd the golden scepter in his hand,  
 Immovable both he and it were found,  
 fixing a basfull visage on the ground:  
 Most like an Ideot rose he frō his stool, (fool;  
 Thou mightst have deem'd him angry, or a  
 But when hee spoke, his plenteous words did  
 flow

Like to thick falling flakes of winter snow.  
 Ne any couth his wits so highly strain,  
 As wise Ulysses in his flowing vain.

Which

Which also *Tryphiodorus* the Egyptian Poet that writ of the sacking of Troy, sets down elegantly to the same effect of *Ulysses*.

*Tryphiodor.* Οδυσσῆι παρίσατο θέρις Αθίνη  
the Egypti. Ανδρὸς έπιγίγσα μελίχροι εὐέκταρι φωνὴν  
an Poet. Πρῶτα μὴν ἐτήκει χερεόφρονι ανδρὶ έοικάς,  
"Ομματος ἀσφέπτοιο βολὴν ὅπι γῆσαι ἐρέσας :  
"Αφιωδ' αγενάων ἐπέαν ὡδῖνας αἰσοίζας  
Δειρὸν αὐτὸν ἐβρέντισε καὶ ιερίνες ἀτεπηγῆς  
Ἐξέχεεν μέγα κῦμα μελισχύτος νιφετοῖος.

By him impetuous Minerva stood,  
And drencht his throat with honey-Nectar  
flood:

A mope-eydfool he rising, first was deem'd,  
Because with Tellus to consult he seem'd :  
A ratling murmur oft his voice affords,  
Opening the ore-flowing spring-head of his  
words :

Like torrēts of mellifluous snow fore th' sun,  
His sacred Hippocrene gins to run.

So *Æsop* the witty fabulist, as wee may  
reade in his life, what deformity wanted he  
externally ? and what beauty had he not in-  
ternally ? likewise *Galba*, on whom *Tully*,  
(seeing

(seeing his ill shap'd lims , and his excellent wit) had this conceit, *Ingenium Galbae male habitat: Galbaes wit lodges in a base Inn.* And *Sappho* that learned poetresse had the same naturall default for her outward lineaments, yet had more rare gifts of mind: shee thus spoke of her selfe :

— *Ingenio formæ damnare rependo meæ.*

*Th' ill favor, and deformity of face,  
With vertues inward beauty I do grace.*

Againe, all is not gold that glistreth, e- *In Pario ju-*  
very Persian nose argues not a valiant *Cirus*; *enulo putri-*  
we often see *plumbbeam macharam in aurea* *dii cadaver;* *vagina*, and the *Cynick* sayd in *D. Laerti-* *marmoreus*  
*us*, concerning a yong man, that was well *carcer, impi-*  
proportioned, and spoke ill , A leaden ra- *us fur. Iul.*  
pier in a golden sheath. Wrinkled faces *Scal. Epi-*  
and rugged browes lurke under smooth *dorpid. l. 40*  
paint: the fair brancht Cypress tree fruitles & *Looke Hip-*  
barren: a putrified nutmeg gilded over: *pol. de Con-*  
medes his brazen armor shine like gold: *sil. & Con-*  
*sops larva (O quale caput, & cerebrum non*  
*habet) a rare head, but no brains : Many a*  
*gaudy outside, and a baudy deformed inside;*  
*a wooden leg in a silken stocking : so a faire*  
and

and beautifull corps, but a foule ugly mind,  
We see a beautifull *Paris*, of whom *Colu-*  
*thus* the Theban sayes, when *Hellen*a carried  
him to her chamber,

κόπον δ' ἔχειν βατωπῆς

Her eies could never be glutted with gazing  
on him: & yet his judgment was in the wain  
in giving the golden ball to fading beauty,  
which is but a pleasant poysen, only a letter  
of commendation, as *Seneca* calls it, a dumbe  
praise, yea a very somthing of nothing. But  
howsoever it come to passe that in some par-  
ticulars it holdeth thus, it is not true in gene-  
rall: for as a fox is known by his bush, a lion  
by his paw, an asse by his ears, a goat by his  
beard. so easily may a man be discerned, I  
mean the excellencie of his soul, by the beau-  
ty of his body, the endowments of the for-  
mer, by the complements of the later. When  
I do gaze with a longing look on the comli-  
nessse of the feature without, I am more than  
half perswaded of the admirable decencie  
within: as when I see the resplendent rayes  
of the Sun, it bewraies the Sun hath a com-  
pleat light within: the clearer and fairer the  
fountaine is to the eye, the sweeter it will  
prove

prove unto the tast: the purest waters are distilled from the choicest flours: foul vices are not the of-spring of fair faces; a vulgar weed issues not from the filke-wormes smoother thred: the Hyblæan Bee sucks no sweet honey out of the poysinous hemlock: when we see a body as framed and wrought out of the purest virgins waxe, as tempered with the cunning hands of beauty and favor, inriched with the very prodigality of nature, which Nature and beauty it self would be abashed and even blush to behold, shall wee say this golden mine affords leaden mettal? *Raram facit misturam cum sapientiâ forma*, saith Petronius Arbit. and the other, *gratior est pulchro veniens e corpore virtus*. Doe they speake as though it were a wonder, a rare thing to see wit, wisdome, and vertue jump in one with beauty? let him speak, that daily sees not the contrary: I think (though not ever) wise men will judge ever according to the proportion of members, not laugh fondly, as they did at the Embassadours that were deckt and adorned with pretious <sup>Sir Thomas Moor, in his</sup> <sup>2 of the V,</sup> pearles, foolishly adoring their pages for <sup>topia.</sup> themselves, whom they deemed to have bin the Embassadours, for their plainenesse. There's none so blind, but *Apollæs spectacles*

cles wil make him see, if a man be endowed with wisdom, and have *Tiresias* bright lamp of understanding, the true candle of *Epietes*, which is to be held at a far greater price, but he may easily see by them, what a man is at the firſt glance, his inward vertues by his outward gifts : and *Socrates* no doubt could eath have yeelded well-nigh as ſincere a judgement concerning him, of whom we whilome ſpake, by meerely beholding of his beautifull lineaments, as by hearing of his ſpeeches ornaments. But hee did it perchance to be a pattern of true knowledge to ignorance, who hath not a judicious eye, and which is prone to censure too far by the outward reſemblance : or else to inſtruct knowledge it ſelue in this, that alway to ſee is not to know.

Who canot ſee alſo the deformity of the ſoul, by the blemiſhes of the body ? though it be not a truth in every particular, as not in the former. Hearc what the poet affirmyes in an epigram upon a low-pac'd lurdain,

(dat

*Tardus es ingenio ut pedibus, natura etenim  
Exterius ſpecimen quod later interius.*

Thy leaden heels no golden wit doth ſhow,

For

For inbred gifts by outward lims we know.

Who could not have cast *Therseus* his wa-  
ter, with but once looking upon the urinal, as  
we say, seeing in his body so great deformi-  
ty, he sure would have averred, that in his  
soul there was no great conformity: hee had  
one note especially, which is a bad signe in  
Physiognomy, which *Homer* reckons as one  
of his mishapes,

Φοξος ἔχν πεφαλήν —

*Acuminato erat capite*, his head was made  
like a broch steeple, sharp & high crown'd,  
which among all physiognomers imports an  
ill affected mind. Who is ignorant, that men  
of greater size are seldom in the riggt cue, in  
the witty vain? who knowes not that little  
eys denote a large cheveril conscience? a  
great head, a little portion of wit? goggle eys  
a stark-staring fool? great ears to be a kint to  
*Midas*, to bee a metamorphos'd *Apuleius*?  
spacious breasted, long liv'd? a plaine brow  
without furrows to be liberall? a beautifull  
face most commonly to note the best com-  
plexion? Who knows not that μαλαχότερος  
σαρπι, &c. they that bee soft flesht are more  
wise,

wise, and more apt to conceive. And *Albertus* sayes, that these are the signes of a wit as dul as a pig of lead, to wit, thicke nailes, harsh haire, and a grosse hard skin : the last wherof was verified in *Polidorus* a foole, of whom *Aelian* makes mention . who had such a hard thicke skin that it could not bee pierced through with pricking. Who is not acquainted with this oftē *Philosopher*, that *παχεῖα γαστὴ λεπτότατον 'γ τικται νιον*, a fat belly hath a lean ingeny, because much meat affects the subtil spirits with grosse and turbulent fumes which doe madden the understanding. And this is set down by a moderne English poet of good note, pithily in 2 verses

*Fat paunches make leane pates, and grosser  
bits*

*Enrich the ribs, but bankrupt quite the  
wits.*

Wherfore the *Ephori* among the Lacedemonians were wont (not as *Artaxerxes* did lash the coats of his captains when they had offended) to whip their fat fools naked, that they might become leane ; saying unto them , That they were neither fit for action nor contemplation, untill they were

were disburthened of their fogge.

## C A P. IV.

That a dyet should bee observed of  
every one.

**T**He ancient Aphotisne is, *Qui medicè vivit, misere vivit*, he that observes a strict dyet is seldom at ease : which sinister exposition is not to bee approved. Rather thus, he that lives under the hand of the unskilfull Empirick is ever in feare and peril of death : for unlesse the physician wisely observe the disease of the patient, how hee is affected, the time when, the climate where, the quantity how much, his age & strength, his complexion, with every circumstance, he may prescribe a potion of poysone for an antidotum or preservative. Therefore as *Dionysius* the Tyrant would never have his beard shaved; because he feared the razour might cut his throat, so using hot burning coles wherewith he often singed his haires : so were it good for every patient not to bee too venturous, but feare to fall into the hands of the inexpert physician, I meane empirical.

as also the methodist or dogmatist if they be  
chiefely noted to give usuall probatums to  
try conclusions, that will in a trice bee as  
*Æsculapius* his drugges, either *ad sanita-  
tem or mortem*, to health or death: ( such  
as *Hermocrates* was in the Poet, of whom  
Andragoras but dreaming in his sleepe, died  
ere morning, hee stood in such feare of  
him: ) whereas in true Physicke there is  
a time with diet for preparation, a time for  
operation, another for evacuation, and a  
time for restauration: these cannot on a sud-  
den be all per formed without great hazard  
of the patients life, and the agents credit.  
But as it is a point of wisedome not to ap-  
prove of some, so it is a fondlings pate to  
disallow all; chiefly so to stand in feare of  
all, as he did in *Agrippa*, who never saw the  
physitian but he purged: and it is meere  
folly at an exigent, either not to crave the  
helpe of the Artist, or not to use a physicall  
diet, if it be prescribed by wisedome; wee  
must not imagine that any man in an extre-  
mity, if he live medice, that hee lives misere.  
For Physicke in time of need, and a gol-  
den diet, is the only means under heaven to  
prolong the dayes of man which otherwise  
would

Mart. li. 6.  
Epig. 53.

would be abbreviated: I do not speake  
against the divine limitation: What saith the  
schoole of diet.

Pone gula metas; ut sit tibi longior aetas;  
Esse cuspis sanus? sit tibi parca manus;

Let meager appetite be reasons page;  
Let hunger act on diers golden stage:  
Let sparing bits go downe with merriment;  
Long live thou then in th' Eden of content.

Thus the verses are to bee understanded,  
thought the covetous Incubo's of the world  
who live like Tantalus, inter undas siticulof-  
fis, have appropriated the sense to their own  
use, after a jesting manner; saying it should  
not be gula, but aero, referrring also parca ma-  
nus to avaritia:

Pone aero metas ut sit, &c:

With iron lashes scourge thy gadding gold,  
The sight of it revives thee being old:  
And wile thou live in health & mery cheare, flagellas  
Then live in wealth; and give not a denere, opes:

So they will understand parca manus;

The allusion  
to Martialz  
where bee  
saying; Cujas  
laxas area

but this by the way. Temperance and a dyet should bee used in all things, lest that wee leaving the golden meane, and with corrupted judgements embracing the leaden extreamitic ( kissing with *Ixion* a shadow for the substance, a meete cloud for *Juno* ) swimming as it were with the eddy and current of our base humours, wee doe perish on the sea of voluptuonsnesse, long before wee come to our wished port. But *Julian the Apostata* sayes in his *Misop.* ζρυασσωρτύνεις διχθομεν μόνον, έργον εύχ δρῶιδης, τίποτ' έστιν εύχ λαρη. We all are such Dullards, that we onely heare of the name of temperance, but what value it is of, what happy effect it hath, we are altogether ignorant, at least we never use it. We be like to the *Athenians*, of whom *Anaximander* sayd, that they had good lawes, but used ill; we nourish serpents in our own bosom, our vi'e affections, following their swinge so long, till they sting us to death.

A diet consists properly in a temperate use of meats and drinke, secondarily of sleepe, Venus, vesture, mirth, and exercise. First wee must observe a diet in our feeding, to eat no more than will suffice nature, though at one time more than another,

ther, as the proverbe runnes: A little in the morning is enough, enough at dinner is but little, a little at night is too much: we must not at any time or occasion cram our mawes with Persian delicates, and glut our selves like Epicures with delicious viands: not eat like the *Agrigentines*, of whom *Plato* sayes, Οι Α' χραγαῖτιοι δικοδομοῦσι μὴν ὡς & οι ειωσόμενοι, δικτύεται δὲ ὡς & οι τεινικόμενοι: So *Elian* also testifies of them; *Agrigentini edificant quidem quasi semper victuri, convivantur quasi semper morituri*: they build as if they might ever live, and banquet as if they were always about to die. We must call to mind *Epicetus* his saying, τὰ πρὶ τὸ σῶμα, wee must use such things as serve our bodies, unto the use of our soules, as meat, drinke, array, and the like: not to satisfie our beastly appetite. Herein is our default in this, when we make our *Sophy*, *Sophy*, that is, our dyet our surfe, as wee spoke of some before. For drinke, we must not like bouzers carousc boule after boule to *Bacchus* his diety, like the Grecians, nor use smaller cups in the beginning of our banquet, more large and capacious bowls at the later end: we must not like *Lapithes* drinke our selves horne-madde: wee must

not so highly account wine as Brito did, who made his stomacke the caske or wind-

Sp. Vulcius,  
in his 1 hen-  
decas.

Brito tam pretiosa vina credit,  
Et venerem faciat cadum amphoramque.

So the Comedy, *Quasi tu flagenam dicas*,  
ubi vinum soleat esse Chnum. Palivurus calls  
the old wife a flagon or stonc bottle for  
Cureul. act. 1. scen. 1. wine. We wil, having so good an occasion  
to speake of so good a subject, incidently  
treat a little of wine, of the vertues thereto,  
whether it be also good, and diet drinke for  
all complexions: suffer me a little, *ram joso,*  
*quam serio.* O' nos, Wine, saith Plato in his  
*Cratylus*, it comes of *ōīōs*, because it fills  
the mind with variety of opinion and con-  
ceit, &c. *fœcundi calices quem, &c.* or it is  
derived, *ἀπὸ τὸν ὥστος*, of helpe, which Ha-  
mer proves —— *οντοσαὶ ἀκε πινδαὶ*,  
It will helpe if thou drinkest it. That Cypri-  
an Poet saith,

Οἴχον τοι Μενέλαος δεοι ποτίσαις ἀριστον  
Θυμοῖς οὐδερώποισιν ἀποσκεψάσαι μελεδῶσας.

The gods, O Menelau, have given strong  
wine

wines unto mortall men to dispell cloudy cares. *Henry Stephane* in the imitation of that old verſe in the Poet, thus speaks :

*Nulla salus lymphis, vinū te poscimus omnes.* Hen. Steph.  
in parodijs suis:

*A fig for Thales watery elements,  
Lyæus wine we crave, wits adjument.*

And for wine, especially for larger draughts, *Clemens* sayes a yong man in the *dag. cap. 2.* hot meridian of his age ought to bee abstemious: and he wils such a one to dine sometimes with only dry things, and no moisture, much leſſe distemperatly hot, that so the ſuperfluous humidity of his ſtomack may bee vacuated. He ſhewes also that it is better (if a man do drink) to take wine at ſupper, than at dinner, yet a little modicum 's μέχει τύ  
ὑπερώ; χρήσιμων, non ad contumelia crateras. And for old men they may use it more la- vishly, by reaſon of their discreet reaſon and age, wherewith as he ſpeakes, with a double anchor cast into the quiet haven, they can more eaſily abide the brunt of the tempeſt of deſires, which is raiſed by the floods of their ebriety.

Of all complexions, the mean of wine

is soveraigne for the phlegmatick, and helps the melancholick: for the other two hotter, it little rather scryes for inflammation than conservation, in both the first it helpeſ conceotion, infuſes a lively heate into the beſtunmed faculties, cheeres up the dul and drowping ſpirits, puts to flight the ſable night of fond phansies, purges out the feculent leſs of melancholy, refines and purifies the inward parts, opens the obſtructions of the veines, like *Medea's* druggs, makes one yong againe, it will make of a puling *Heraclitus*, a laughing *Democritus*, and it will make of *Democritus* an *Heraclitus*.

„ *On weeping Heraclite, thou e'r dost frowne,*  
 „ *Thou ſaifſt thy patern's laughing Democritus;*  
 „ *But while thou laughiſt the tears fal trickling*  
 „ *Thou'rt the beholder unto Heraclite (down,*  
 „ *God Bacchus ſayes, tears he hath lent to thee,*  
 „ *Nere to ſet out thy mirth and jollity.*

Papiver, *O* *noz*, &c. sayth *Xenophon* (in the place before mentioned) Wine lulſt aſſeepe the mindeſ of men, and like *Mandragoras* mitigateth ſorrow and anguifh, and calmes the roughest tempeſt of whatſoever more vext *vigilia*. heuent imagination, ſourgeth in any man;

man, making him voyd of all perturbation, as *Creta* is free from infecting poyson. It is like the *Lapis Alchymicus*, the Philosophers stone, which can convert a leaden passion into any golden sweet content; which passion goeth chiefly hand in hand with melancholy, they beeing combined and linckt together like the *Gemelli* of *Hippocrates*, who never but by violence were dis-joyned the one from the other. Wine is diversly tearm'd of the Poets, The wits pure Hippocrene, the very Heli-conian streme, or Muses fount, wherin they bathe their beautious limmes, as in the transparent and limpid streames of Paradise, or the *Galaxie* or milky way it self, of them celestiall swimmers: It is an extracted *Elixir*, a Balsame, a quintessence, the *Ros solis* to recall the duller spirits that are fallen as it were into a swoone. Invention and smooth utterance doe follow *Bacchus*, as the *Heliotropium* or *Caltha* is woont to move with the Sunne: for if the wit be manacled in the braine, as pent up in closer prison, or the tongue have a snaille-like delivery, her speech seeming as afraid to encounter with the hearers apprehension, wine will make the one

as nimble footed as *Heraclitus* was, who could runne upon the topes of ears of corne without bending their blades: and the other as swift as winged *Pegasus*, words flowing with so extemporary a stremme, that they will even astond the hearter. Wine is another *Mercuries Caduceus*, to cause a sweet consent and harmony in the actions of the soule, if it chance there bee a mutiny, to charme (beeing of the nature of the *Torpedo*) and cast all molestation and disunion into a dead sleepe: as the Fife is wont

*Cor Agrip* to physicke the vipers sting; or as *Orpheus* his hymne did once allay the Argonauticks storme. It is called of the Hebrewes, יְהִי רָאשָׁנָה, *Jaiin*, sayes one; quasi וְהִיא־תְּחִילָה, *Jaad ne-phesb*, the hand of the soule, or יְהִי, *Jamin*; the right hand of the minde, because it makes any conceit dexterically, one of the two things for which a pregnant Poet (as imagine of *Homer*, *Naso*, or any other) e-

*Arist. Rana* specially is to be admired; as *Aristoph.* saith, *αττ. 4. sc. 2.* who brings in *Æschilus* asking of *Euripides*, why a Poet ought to be had in so high esteeme? Who answered, — *Δεξιότητος Εὐεξαγόρας γενιτίας*: That is, for his dexteritie of wit, and his taxing and disciplining the world with his all-daring satyricall pen:

it makes him right eloquent, and speak with a lively grace ;

O quantum debes dulci facundia Baccho ?  
Ipse vel a poto Nectar Neftor ero.

Fred. Miller  
manus.

How much to wit dath Dithyrambus owe,  
Since after wine the ebbing' st wit doth flow ?

It makes a Poethave a high straine of invention in his works, farre beyond the vulgar veine of *Aqua potores*, water drinkers. This invested Homer with a — *laudibus arguitur*, &c. The Muses are commended for a — *vina oluerant*, &c. Cato had his — *Sepe merito incauit vir-*  
*tu*, This made the Castalianist or Poet of <sup>Car. 5. lib.</sup> <sup>od. 21.</sup> *yore*, to be esteemed and tearmed the — *A* <sup>Of a Poets</sup> *per se A* of all Artists, the *summa totalis* of *praise looks* wit : the second dish, the marmalad and succet of the Muses : the gods *Nepenthe* of *Sylvium* : a soule halfe dead with melancholy : the seaven mouth'd *Nilus*, or seaven flowing *Euripus*, of facultie : the load-stone of lively conceit : the paragon darling, and one cyc of *Minerva*, as *Lipsius* termes him. Yet moderation is presupposed ; for there is nothing, whose eminence may not have an <sup>inge</sup>

inconuenience, as the Linx hath a quicke eye, but a dull memory, so the Polypus is *suavis ad gustum*, but *difficilis ad somnum*: and much more in things is their inconuenience, whose eminence is made inconuenience: so, much wine ravisheth the tast, but bewitcheth and stupifieth all the other senses, and the soule it selfe. Take it sparingly, and it raps one up into an Elysium of diviner contemplation, not inthralling the minde (as excesse is wont) but endenizing it into an happy freedome and ample liberty.

An Apostroph. to the Poet translated.

Thē quench thy thirst in th' *Heliconiā* spring,  
Unloose the setters of thy prisoned braine:  
To let invention caper onc ealoft;  
In a levoltō's imitation,  
With Ariosto's nimble genius,  
Beyond a vulgar expectation:  
Then mount to th' highest region of conceit,  
And there appeare to th' gazing multitude,  
A fiery meteor, or a blazing starre,  
Which hap may cause a penury of wit,  
To those that happily do gaze on it.

Nothing elaborates our concoction more  
than

than sleepe, exercise, and wine, say the Philosophers, but the wine must be *generosum*, not *vappa*, it must not have lost his head.

Three things note in the Color, Odor, Sapor, goodnesse of wine:

*Si hac tria habeat tam [Cos] dicitur, ex Heidelsel-prioribus literis harum precedentium vobis in his cum;* Then is it pure, and the whetstone of <sup>Sphinx pbi-</sup>  
a mans wit, when it hath a fresh colour, a <sup>losiphica.</sup> *I el Hebr.*  
sweet fuming odour, and a good relishing <sup>reipsa</sup> כָּלְחֵלָה taste. That there is a great help in it against *calix. non*  
melancholy, it may appear by *Zeno* the crab adulterat,  
faced Stoick, who was *oxedoranades*, moved  
with no affection almost, but as soone as hee  
had tasted a cup of Canary, he became of  
a powting Stoicke, a merry Greeke, *merum*  
*marorem adimit*: *Bacchus* is a wise Collegian,  
who admits meriment, and expels dreiment:  
sotow carries too pale a visage to  
consort with his Claret deity: but howso-  
ever I have spoken largely of the praise of  
it, and somewhat more merrily than per-  
haps gravity requireth, I wish all, as in all  
drinkes, so in wine especially, to observe a  
diet, for the age, the complexion, time  
of the yeare, quantity, and every circum-  
stance.

There is also a diet in sleepe, we must not  
teake our selves upon our beds of downe,  
and snort so long,

Persis.

*Indemitem quod despumare salernum  
Sufficit, & quintâ dum linea sagitur umbras*

D:glire.  
Totamibi  
dormitur by-  
ems, & pir-  
guibrillo.  
Tempore su  
quo me nil  
nisi somnus  
alit.

as would suffice us to sleep out our surfe till  
high noon. We must not imitate Cornelius  
Agrippa's Dormouse, of whom he reports,  
that she could not be awoke, til being boiled  
in a lead, the heat caused her to wake out of  
her sleep, having slept a whole winter. We  
must not sleep like Solomons foole, who wil  
never have enough till he come to his long  
sleep. Rather must wee take the Dolphins  
to be our patterne, who doth in sleeping al-  
wayes move from the upper brimme of the  
waters, to the bottom. Like the Lion, which  
alwayes moves his taile in sleeping. Aristote-  
le, as Marsyas affirmites, as others, both Alex-  
ander the great, and also Iulian the Apostata,  
were wont to sleep with a brasen Ball in  
their fists, their arms stretcht out of bed, un-  
der which there was placed a brasen Ves-  
sell, to the end that when through drowsi-  
nes they begin to fall asleep the ball of brasse  
falling out of their hands on the same met-  
tal.

all the noise might keepe them from sleepe immoderately taken: which men of renown and fame do so greatly detest, as being an utter enemy to all good exploits, and to the soule it selfe. The Poet *Iul. Scaliger* thus speakes of sleepe in the dispraise of it:

*Promptas hebet at somniculos a vita mentes;* *Iul. Scal. l.*  
*Vivum sepelit namqz hominem hac mortis* *Epidurpidum*  
*imago:*

Sleep duls the shatpest conceit, this image of death buries a man quick. How we ought to demean our selves for sleepe; what beds are most fit to repose our limbs upon, what quantity of repast we must receive, as also the inconvenience that redounds unto our bodies by immoderat sleep; excellent is that chapter of *Clemens*, in the 2 of his *Pedagog.*

First, he adviseth us to shun *ταχατέφας*, beds softer than sleep it self, affirming that it is dangerous and hurtful to lie on beds of Down, our bodies for the softnes thereof *χατάπες τὸ ἀχαρίς* *χαταπίθετες*, as falling and sinking downe into them, as into a vast, gaping, and hollow pit. These beds are so farre from helping concoction, that they inflame the naturall heat, and putrifie

*Clem. 2. pe-  
dag. cap. 9.*

putrisie the nourishment. Again for sleepe, it must not be a resolution of the body, but a remission, and as hee saith, —— ἐπειπτε  
χρέαπονυσαντο, we must so sleepe, that we may easily be awaked: which may easily be effected, if we doe not overballise our stomacks with superfluity, and too delicious viands.

The manner also of sleepe must bee duely regarded, to sleepe rather open mouth'd than shut, which is a great help against internal obstructions, which more ensweeteneth the breath, recreateth the spirits, comforteth the braine, and more cooleth the vehement heate of the heart. Sleeping on our backe is very dangerous and unwholesome, as all Physitians affirme, because it begetteth a superabundance of bad humours, generates the stone, is the cause of a lethargie in the backe part of the head, procureth the running of the reines, especially if a man lie hot, as upon feathers, which greatly impaires mans strength, and affects him with a vitious kinde of soaking heate; it is also the meanes to bring the Ephialtes, which the vulgar sort term the night-mare, or the riding of the witch; which is nothing else but a disease proceeding

ding of grosse phlegme in the orifice of the stomacke , by long surfeit , which sends up cold vapours to the hinder cels of the moystned braine , and thereby his grosse-nesse hinders the passage of the spirits de-scending, which also causes him that is af-fected; to imagine hee sees something op-presso him and he heavily upon him, when indeed the fault is in his braine , in the hin-der part onely , for if it were and had pos-session of the middle part, the fancie should be hindred from imagining : which also seemes to be tainted with darksome fumes, because it formes and feignes to it selfe divers visions of things which have no ex-i-stence in verity , yet it is altogether obscu-red : and it may bee proved specially to lodge in that part, I meane in the head, because of the want of motion in that part chiefly. This disease never takes any but while they lie upon their backes. There is another diet for *Venus* , wee must not spend our selves upon common curtezans : we must not be like Sparrowes, which as the Philosopher sayes, goe to it eight times in an houre ; nor like Pigeons, whichtwain are feigned of the Poets to draw the Chariot of *Cyberaa* , for their salacitie :

but rather like the Stock-dove, who is called *palumbes, quoniam parcit lumbis*; as contrariwise *columba, quippe colit lumbos*, because she is a venefous bird, it were good to tread in *Carneades* his steps for chastity, & follow *Valer. Max. and F. r. 1. Millemamus* *Xenocrates* example, who as *Frid. Millemamus* reports, was caused to lie with a curtesan all night for the triall of his chastity: whom the curtesan affirmed in the morning, *non ne hominem sed ut stipitem prope dormisse*, not to have layd by her as a man, but as a stock.

For our exercise, wherein a diet also is to be respected, it must neither bee too vehement, nor too remisse, *ad ruborem, non ad sudorem*, to heat, not sweat. There be two other, the one of nutriment, the other of attire, which are in physick to bee had in account, which for brevity I passe over, *mallem enim, as he saith, in minimo peccare, quam non peccare in maximo*. But note here, that the first diét is not onely in avéiding superfluity of meats, and surfeit of drinke, but also in eschewing such as are most obnoxious, and least agreeable with our happy temperate state: as for a cholericke man to abstain from all salt, scorched dry meats, from mustard, and such like things as wil aggravate his maligne humour, all hot drinke and enflaming wines:

wines: for a sanguine to restraine from all wines, because they ingender superfluous bloud, which without evacuation wil breed either the frensie, the hemoroids, *sputum sanguinis*, dulnes of the braine, or any such disease. For phlegmatick men to avoid all thin rheumatick liquors, cold meats and slimy, as fish and the like, which may beget crudities in the ventricle, the Lethargy, dropsies, catarrhs, rheumes, and such like. For a melancholy man in like manner to abandon from himselfe all dry and heavy meats, which may bring an accrument unto his sad humor, so a man may in time change and alter his bad complexion into a better. We will therefore conclude, that it is excellent for every complexion to observe a diet, that thereby the soule, this heavenly created forme, seeing it hath a sympathy with the body, may execute her functions freely, being not molested by this terrestriall masse, which otherwise will be a burthen ready to stippresse the soule.

## C A P. V.

How man derogates from his excellencie  
by surfeit, and of his untimely death.

AS Natures workmanship is not little  
in the greatest, so it may bee great  
in the least things: there is not the abiectest  
nor smallest creature under the firmament,  
but would astonish and amaze the beholder,  
if hee duely consider in it the divine finger  
of the universall Creator: admirable are the  
workes of art even in lesser things, *επιγρα*  
*εν ολιγῳ πολλῳ δειχνει*. Little works shew  
forth great artificers. The image of Alex-  
ander mounted upon his courser, was so  
wonderfully portrayed out, that beeing no  
bigger than might well be covered with the

*Mart. Ilias* naile of a finger, he seemed both to jerk the  
*& Priami* steed, and to strike a terror and an amaze-  
*tegnis ini-* ment into the beholder. The whole *Iliads*  
*micus Vlys-* of *Homer* were comprised into a compen-  
*sos.* dious nut-shell, as the *Orator* mentions:  
*Multiplici* and *Martial* in the second of his *Disticks*.  
*pariter con-*  
*dita pelleja-* The *Rhodes* did carve out a ship in every  
*sente.* poynt absolute, and yet so little, that the  
wings of a flie might easily hide the whole  
ship,

ship. *Phydias* merited great prayse for his Scarabee, his Grasse-hopper, his Bee, of which, sayth *Julian*, every one, though it were framed of brasse by nature, yet his art did adde a life and soule unto it. None of all these workes, though admirable to the eye of Cunning it selfe, may enter into the lists Julian is an Epistle to Georgius the Bishop of Alexandria. of compare with the least living thing, much lesse with that heavenly worke of workes, Natures surquedry and pride, that little world, the true patterne of the Divine Image, Man, who if hee could hold himselfe in that perfection of soule and temperature of body, in which he was framed, and should by right preserve himselfe, excells all creatures of the inferior orbs, from the highest unto the lowest; yet by distempering his soule, and mis-dieting his body inordinately, by surfeit and luxury, he far comes behinde many of the greatest, which are more abstinent, and some of the lesse creatures, that are lesse continent. Who doth more excell in wisdom than he? who's more beautified with the ornaments of nature? more adorn'd with the adjuments of art? indow'd with a greater sum of wit? who can better presage of things to come by natural causes? who hath a more filed judgement?

ment ? a soule more active, so furnished with all the gifts of contemplation ? who hath a deeper insight of knowledge both for the Creator and Creature ? who hath a body more sound and perfect ? who can use so speciall meanes to prolong his dayes in this our earthly Paradise ? and yet we see, that for all this excellencie and superemnence, through a distemperate life, want of good advice and circumspection, by embracing such things as prove his bane (yea sometimes in a bravery) he abridges his owne dayes, pulling downe untimely death upon his owne head : hee never bendes his study and endeavour to keepe his body in the same model and temper that it should bee in. Mans life, sayth Aristotle, is upheld by two stafes : the one is θερμότης, naturall heate, the other is ἐγγύτης, radicall moisture : now if a man doe not with all care seeke to observe an equall portion and mixture of them both, so to manage them that the one overcome not the other;

*Aristot. lib. de longitud. brevitate & vite.* the body is like an instrument of musicke, that when it hath a discordancy in the strings, is wont to jarre, and yeelds no melodious and sweet harmony, to go unto the Philosophers owne simile : our heate is like the

flame of a burning lampe ; the moisture like the foieson or oyle of the lamp, wherewith it continues burning. As in the lamp, if there be not a symmetry and just measure of the one with the other, they will in a short time the one of them destroy the other. For if the heat be too vehement, and the oyle too little, the later is speedily exhausted; and if the oyle be too abundant and the heate too remisse, the fire is quickly suffocated. Even so it fares with these two in the body of man : man must strive against his appetite with reason, to shun such things as do not stand with reason ; whatsoever will not keepe these in their equality of dominion must be avoided unless we wil basely subiect our selves to fond desire, which is ( as wee say ) eyer with childe. To what end is reason placed in the head as in her tower, but that she may rule over the affections, which are situated far under her : like *Aeolus*, whom *Virgil* feineth to sit in a high turret, holding the scepter, and appeasing the turbulent winds, which are subject unto him. Thus *Maro* describes him :

celstâ sedet Aeolus arce,

We must especially bridle our untamed appetite in all luxury and surfeit, which will suddenly extinguish our naturall flame, and suck up the native oily of our lively lampes ere wee be aware, and die long before the compleat age of man, as many most excellent men we read of, have brought a violent death upon themselves, long before the leaf of their life was expired, though not by that means: for death is of two sorts, either naturall or violent. Violent, as when by surfeit, by mis-diet, by sword by any sudden accident, a man either dies by his own hand, or by the hand of another. This is that death whereof Homer speaks :

Εἴλε δὲ πορφύρος δάκρυος καὶ μούρα κρατάμη.  
 Cepit illū purpurea mors & violenta parca.

He died suddenly by one forcible stroke : so purple death is to be understood, of *Purpurea* or *Murex*, the purplefish, who yeelds her purple-dying humour, beeing but once strucke, as they that be learned know, for this accidentary death instance might be given of many.

Anacreon died, beeing choaked with the kernell of a Raisin : Empedocles threw himselfe into Etna's flakes, to eternise his memory. Euripides was devoured by Thracian Curses. Æschilus was kild with a Tortoise shell, or as some write, with a Deske that fell upon his head while hee was writing. Anaximander was famished to death by the Athenians. Heraclitus died of a dropsie, being wrapt in oxen dung before the Sun. Diogenes died by eating raw Polypus. Lucretia sheathed her knife in her owne bowels, to renowme her chastity. Regulus that worthy Roman mirrour, rather than he wou'd ransome his own life by the death of many, suffered himselfe to be rould to death in a hogshead full of sharpe nailes. Menander drownd in the Pyræan haven, as Ovid in his Ibis witnesseth. Socrates was poysoned with chill Cicuta. Homer starved himself, for anger that he could not expound the riddle which the fishers did propound unto him : when he demanded what they had got, they answered,

Ω"ατ' Ελομενιπδησθεα, οτ' οχ Ελομενερμεα. Plutarch.

What we have taken, we have left behind,  
What's

Expolis the Poet was drown'd, &c. For  
 a naturall death, every man knowes, it is  
 when by the course of nature a man is come  
 to the full period of his age. so that with al-  
 most a miracle, a man can possibly live no  
 longer: as all those Decrepits, whom *Plau-*  
*tus* calls *silicernij, capularij, senes Acherun-*  
*tici*, all old men, that dying are likened to  
 apples, that beeing mellow, of their owne  
 accord fall from the trees. Such a one, as *Nu-*  
*ma Pompilius* was, the predecessor of *Tul-*  
*Dionys. Ha- lius Hostilius* in the kingdome, whom *Dio-*  
*licarn. lib 2, nysius Halicarnassaeus* highly praised for his  
 antiqu. Ro-  
 min.  
 So *Abrahā*  
 expravit  
 in caritie  
 bona senio  
 satur. Gen.  
 25.8.

vertues, at length comming to speake of his  
 death, says: but first, he lived long with per-  
 fect sense, never unfortunate, and hee ended  
 his dayes with an easie death, being with-  
 red away with age: which end happeneth  
 more late unto the sanguine, than to any  
 other complexion, and the soonest comes up-  
 on a melancholike constitution. Few die  
 naturally, but wise men who know their  
 tempe s well, many die violently by them-  
 selves, like fooles who have no insight into  
 themselves: especially by this great fault of  
 surfer, partly by the ignorance of their owne  
 state

state of complexion, and partly the eyes of their reason being blind-fold by their lascivious wantonnesse and luxury , amid their greatest jollity.

For variety of meates and daintie dishes are the nurses of great surfeit and many dangerous diseases : to the which that speech of *Lucian* is suitable, where he saith, that gouts, Tissicks, exulcerations of the lungs, Drop-sies, and such like, which in rich men are usually resident, are Πολυτελῶν δείπνων & πόγονα, the off-spring of sumptuous banquets : *Luc. in Som. nii or Gal-*  
*lus Clemens pedag. 2, c. x.*  
so also did *Antiphanes* the physitian say , as we read in *Clemens*.

Surfeit is an overcloying of the stomacke with meats and drinks properly, which hinder the second concoction, and there fester and putrifie, corrupting the spirits, infecting the bloud and other internall parts , to the great weakening and enfeebling of the body , and often to the separation of the soul : improperly of anger, *Venus*, and the like : all which in a parode , imitating *Virgil*, we may set downe , but chiefly touching surfeit.

— à sedibus imis.

*Vnā ardor, luxusq; fluit, & cœbra præcellit*  
*Dira*

Inton. allu-  
sum est ad  
verba Arist.

αγχάρος

ξείφρυς

άντην

[γαστρα]

διαχει-  
ρύγησιν.

κραυγάλια.

Clem. pre-  
dagog. 2. c. 1.

Isocrat. 10.

Demonicus.

Dira Venuſ, mastos generat in corpore in Etia  
Corporis insequitur tabes funesta, vaporum  
Nubes obtenebrant ſubito ſenſum, animumq;  
Fumatis crapula cerebro mox incubat atra:  
Intonuere exta, & crebris angoribus alget,  
Infaſtamq; galloſo intentant ilia mortem.

Of all ſinnes, this gluttony and gour-  
mandiſing putrifieth and rotteth the body,  
and greatly diſableth the ſoule: it is termed  
crapula, of  $\chi\alpha\rho\alpha$  and  $\pi\alpha\lambda\lambda\alpha$ , of shaking the  
head, becauſe it begets a resolution of the  
ſinewes by cold, bringing a palsey. Or  
for this, when nature is overcharged, & the  
ſtomacke too full (as he ſaith in his Theatre  
du monde) all the brains are troubled in ſuch  
ſort that they canot execute their funtions  
as they ought. For as Isocrates writes, the  
minde of man being corrupted with excesſe  
and ſurfeſt of wine, hee is like unto a chariot  
running without a coach-man. This fault  
of luxurie was in Sardanapalus, whose  
belly was his god, and God his enemy: in  
Vitellius, who had ſerved unto him at one  
feast 2000 fishes and 7000 birds: in Helio-  
gabalus the centre of all dainties, who at  
one ſupper was ſerved with 600 oſtriches:  
in Maximianus, who did eat every day 40  
pound

ound of flesh, and drink 5 gallons of wine. Concerning ravenous eaters, learned *Athenaeus* is abundant and copious: this no doubt was in the priests of *Babylon*, who worshipped god *Bel* only for god Belly. Great was the abstinence of *Aurelianus* the Emperour, who when he was sick of any malady ( as *Fl. Vopiscus* records ) never called for any Physician, but alwaies cured and recovered himself by a sparing thin diet: such temperance is to be used of al them that have judgment to expell and put to flight all dyscrasies and diseases whatsoever, lest by not preventing that in t me which will ensue, we be so far spent that it is too late to seek for help. *Chaucer of Troilus.*

*But all too late comes the Eleuthary,  
When men the Coarse unto the grave doe  
carry.*

*Ecquid opus Cratero magnos promittere  
montes, If thou wouldest give whole moun-  
tains for the Phisitians help, al's too late since  
thou art past cure. Let judgment and discre-  
tion therefore stay thy fond affections and  
lusts, let them be like the little fish *Echi-  
neis* or *Remora*, which will cause the migh-  
test *Atalancado* or highest ship to stand  
still*

Echin. looke still upon the surging waves: so thou must  
 Oppian. Pli. stay the great shippe of thy desire, in the  
 Fracastor. ocean of worldly pleasures, lest it going on,  
 Elian, &c. it bath thou make shipwracke of thy life and good  
 his name, name.

ἀνδροῦ  
 ἔχειν τὰς  
 ρεύματα.

Whosoever prophesieth thus, foretelleth  
 truth, yet he is accounted vaine and too  
 sharp unto the Epicures of our age, as who-  
 soever in any prophesie. So Euripides, or  
 rather Tiresias in Euripides his *Phenissa*,  
 faith;

Οὐδεὶς δέ οὐ πύρω χρᾶται τέλυν  
 Μάταιος: οὐ γάρ οὐθέρος συμπίνεται τούχη  
 Πικρὸς καθέστηκεν οὐδὲς διώωνοσκοπη.

The Poet Persius is this Prophet, that  
 foretels of death and a sudden end to them  
 that are given to luxury and surfeit.

Turgidus his cœpulis atq; albo ventre lavatur,  
 Guttare sulphureas lentè exhalatæ nephites:  
 Sed tremor inter vina subit, calidūq; tridental  
 Excudit è manibus, dentes crepere retecti,  
 Vncta cadunt laxis tunc pūlmentaria labris:  
 Hinc tuba, candelæ, tandemq; beatulus alto  
 Cōpostus lecto, crassisq; litatus amoris, &c.  
 With

With surfeits company he ginning swelt;  
 All wan eft lavers in Saint Buxtons well;  
 he breathing belketh out such sulphure aires,  
 As Sun exhales from those Egyptian mares.  
 Deaths shuddring fit while quaffing bee dorb  
 stand,  
 With chilnesse smites the bowle out of his  
 hand:

Grinning with all discovered teeth he dies;  
 And venisit up his oily crudities.

Hence is't the solemn dolefull cornet calls,  
 And dimmer tapers bat n at funerals:  
 At length his vehemēt malady being calmed;  
 In's hollow tomb with spice he lies embalmed,

But Cassandra may prophesie of the sack-  
 ing of the city, & bid the Trojans be war-  
 ned of the wooden horse, as Tryphiodorus  
 speaks, Τίξεται ὀρειμο; ἵππες, & some wil step  
 out as Priam did, too fond in that, yea nota-  
 few, and wil cry with him, *frustra nobis va-  
 ticiaris, tut, thou art a false prophet.*

Ο' πλεσσοὶ κέρμηκεν δος λυστώ δέινεσσοι.

Wilt never bee tired, or cured of this  
 phrenetical disease; but was not (thou Epi-  
 cure) the Cyclops his eie put out, as Telemachus  
 Eurim, prophecied to him, yet the Cyclops,

Rise, & O varū stolidissime, falleris, inquit.

" He laught in's sleeve, and said to Telemus,  
" Fondling thou artest, thus in telling us.

Thou that art wise, *Telemus* speaks to thee,  
that being fore-warn'd, thou mayst be fore-  
arm'd : by physicking thy selfe thou mayst  
live with the fewest, and out-live the most.  
Be not addicted to this foule vice of *Gastrimargism* and belly-cheare, like *Smyndyrides*,  
who when he rid a suiter to *Clysthenes* his  
daughter, caried with him a thousand cooks,  
as many foulers, and so many fishers, saith

*Atben. vi. Elian*, although *Athenaeus* say he carri-  
*Deipnosophi*ed with him but an hundred of all. This  
*Smyndyrides* was so given to meate, wine,  
and sleepe, that he bragd hee had not seene  
the Sunne either rising or setting in twenty  
yeares, (as the same Author reports) when  
it is to be marvelled how he in that distem-  
per could live out twenty. We must not like  
the Parasit, make our stomacks *cæmeterium*  
*cibarum*, lest we make our bodies *sepulchra*  
*animarum*. *Damus delectari condimen-*  
*cis, anima necatur comedentis.* *Gregory* out  
of

*of Ludolphe.*

Too much doth blunt the edge of the sharpest wir, dazzle, yea cleare extinguish the bright and cleare beames of the understanding, as *Theopompus* in the fifth of his *Phil.* *Athen.* in the 4 of his *Deipnosoph.* reports, yea it doth so fetter and captivate the soule in the darksome cell of discontentednesse, that it never can enjoy any pure air to refresh it selfe, till it by constraint bee forced to breake out of this ruinous Gaole, the distempered and ill affected body, which will in a moment come to passe, if a man be inclined to luxury, the sudden shortner of the days. I would wish that every one that hath wisdom could use abstinence as wel as they know it: but it is to be feared, that they that never have attained to that pitch of wisdom, use abstinence more, though they know it lesse.

F

Cap;

## C.A.P. VI.

*Of Temperaments.*

WEE must know that all naturall bodies have their composition of the mixture of the Elements, fire, aire, water, earth: now they are either equally pois'd according to their weight, in their combination, as just so much of one element as there is of another, throughout the quaternio or whole number: as imagine a duplum, quadruplum, or decuplum of earth, so much just of fire, as much of aire, and the like quantity of water, and no more, then they be truely ballanced one against another in our understanding: when there are as many degrees of heate as of cold, of drinessse as of moisture, or they bee distemperate or unequall, yet measured by worthinesse, where one hath dominion over another: as in beastes that live upon the center, earth and water do domineere: in fowles commonly aire and fire are predominant: Orthus, where the true qualities are inherent and rightly given unto their proper subjects

subiects : as in the heart well tempered. heate consists : moisture rules in the brain, having his true temper, cold in the fatte, drinessse in the bones. The first is termed *Eupatia* or *Temperamentum ad pondus*, which is found in none, though they have never so excellent and surpassing a temperature; only imaginary, yet in soine sort held to be extant by *Fernelius*. The other is called *Temperamentum adjustitiam*, which distributes every thing to it own, according to the equity of parts. Of the predominion of any element, or rather the qualities of the element, the complexion hath his peculiar denomination : as if the element of fire be chieftaine, the body is sayd to be cholericke : if aire beare rule, to be sanguine : if water be in his vigour, the body is sayd to be phlegmaticke : if earth have his dominion, to bee melancholick. For choler is hot and dry, bloud hot and moist : water cold and moist : earth cold and dry. These four complexion are compared to the four elements: secondly to the four planets, *Mars* *Jupiter*, *Saturn*, *Luna* : then to the four winds: then to the four seasons of the yeare: fiftly unto the 12 Zodiacall signes, in them fourc triplicities : lastly to the fourc Ages

of man : all which are deciphered and lim-  
mied out in their proper orbs.

But to square my words according to the  
vulgar eye, there be nine temperatures are  
blazoned out among the physitians : 4 simple,  
according to the foure first qualitie, heate,  
drynesse, moisture; coldnesse: the other foure  
be compound, as hot and dry, hot and moist,  
cold and moist &c. the contrarieties bee in  
no body according to their eminencie and  
valour, but only cōparatively : as hot and  
cold is agreeable to no nature, according to  
their predominancies, dry and moist compe-  
tent to none, nor in the height of their de-  
grees : for as in politicall affaires, one king-  
dome or seat cannot brooke two Monarchs  
of compeers, as *Lucan* saith, *Omnisq; pote-  
stas Impatiens consortis er. t, &c.*

No potentate admits an eq uall : yea tho-  
rough civil garboils and mutinies, their eager  
contention ruinates, and often dissolves the  
sinewes of the commonweale. So happens  
it in the naturall body, where the qualities  
are equaliz'd in strength, there must needs  
be action and re-action, a bustling & strug-  
gling together so long, til there be a conquest  
of the one, which no doubt wil soon dissever  
the parts, and rend asunder the whole com-  
pound.

pound: yet these twaine may ( I mean drynesse and moisture, or cold and hot ) bee pertent to the same subiect, by comparing them with others in other subjects: as man is both hot and cold: hot in regard of such bodies as are of a cold constitution, as in regard of the female sex, which abounds with moisture. Hot in compare with an *Asse*, which is reported among the Philosophers to be of an exceeding cold constitution: which may evidently appeare by his slowe pace, by shooes made of his skin, by that chill water of the *Arcadian Nonacris*, which for the ex.reame coldnesse cannot be contained in any vessell save the hoofe of an *Asse*. Man is hot, in comparing him with the *Salamander*, the *Torpedo*, and the *Piranta*. Cold in respect of the *Lion*, the *Struthio-camel* or *Ostridge*, which will concoct iron, er Leather, the *Sparrow-Cocke*, *Pigeon*, and *Dog*: and these are rather to be termed distemperaments.

The ninth and last is called *Temperamentum ad pondus*, of which we spake erst, not in any but onely in conceit. But how every temperature is good or bad, and how their mixtures implye an excellent and healthfull or a diseased estate: as if in mans

body the chiefe valour of fire concurre with  
the tenuity of water : or the grossest sub-  
stance of water with the purest tenuity of  
fire be conjoined ; or the strength and quint-  
essence of fire , with the thickest part of hu-  
mour ruling in one ; or the purest and rarest  
parts of fire , with the thinnest and clearest  
substance of water : what temperature all  
these import, looke *Hippoc.* in his booke  
*de virtutis ratione, lib. I. sect. 4.* A temper also  
as it is usually taken, may be referred to the  
equall proportion of radical heat, to in-bred  
moisture, when they are like powerfull , to  
the excellencie and purity of the bloud , to  
the subtilty of the spirits, to a supple, soft and  
tender skin, to mollified and smooth haires ,  
to the amiable and beautifull feature, to affa-  
bility and gracious delivery of speech , to a  
buxome, pliable, and refined wit, to a wise  
moderation of anger , to the vassallizing of  
the rebellious affections; all which when we  
see to jump together in one, or the most of  
them, we say that man or that body hath a  
most happy temper , a rare composition , a  
sweet complexion.

## CAP. VII.

Of diversities of wit, and most according  
to tempers.

PLiny makes mention of King *Pyrrhus*,  
That he had a little pretious pearle of  
divers resplendant colours, commonly ter-  
med the *Achates*, of our skilful Lapidaries: <sup>So Rues  
reports, l. 2. xvi. so Pe-</sup>  
wherein were admirably coadunited the *trarch* and  
nine *Heliconian* Ladies, and *Apollo* holding *Cardan*.  
his gilden harpe. Our soule, that princely  
*Pyrrhus* or πυρῆς πόμη, that *igneus vigor*, the  
quintessence or vertue of heavens fire, as  
the Poets call it, hath this rare gem as an *A-  
chates* daily to consort with it: wherein is  
not only a bowre for the Muses to disport  
themselves in, but also an harbour for wise  
*Apollo* to lodge in, to wit, our acute, plea-  
sant and active wit, which can apparel it selfe  
with more variable colours, and suit it selfe  
with more resemblances than either the *C-  
amelion* or *Polypus*; and like an industrious  
Bee, taking her flight into the fragrant fields  
of *Minerva*, can gather such hony-suckle  
from the sweetest flowers, as may feast with  
F 4. delicious

delicious dainties the hungry ears of attentive auditors, if they deign but to let their eares (as once divine *Plato's* mouth was) bee the hives or cells whereinto store up their honey combes : if they wil suffer them to be as vessels ready to receive and entertaine the Nectar-flowing words of wit. It is called among the Grecians, *Εὐφυία*, and hee that is possessed of it is termed *Εὐφυής*, excelling in active nature, acute, having a quicke insight into a thing, a lively conceit of a thing; that can invent with ease such witty policies, quirks and stratagems, as he that is not of so sharp a wit would even admire, never can compasse. It hath his seat in intellectu ager-  
te, in the active understanding, which doth offer the species and *Idea's* of objects to the passive, there to be discerned and judged according to their reall essence. As divers and the most are indowed with wits, so most wits are divers in nature. There is a *Simian* or apish wit, an *Arcadian* wit, a *Roscian* wit, a *scurril* wit, an *Ænigmatical* wit, an *Obscene* wit, an *Autolican* or embezled wit, a *Chance-medley* wit, and lastly there is a smirk quick and dexterical wit. They that have the first, do only imitate, and do apish-  
ly

Nine kind  
of wits usu-  
all at this  
day.

I

counterfeit and resemble a poet or an Ora-  
tor, or any man of excellencie in any thing,  
yet can they never climbe up to the top of  
Poetry, whither his wit asp̄ited whom they  
doe imitate, and as it was once sayd, that it  
is impossible to get to the top of Pythagoras  
his letter, without C̄r̄œsus golden ladder, in-  
intimating, that

— *Haud facile emergunt*

*Quorū virtutibus obstat, res angusta domi.*

*No Eagle proves be, but a silly wren,*

*That soars without an Angel's golden pen.*

That learning cannot cl̄ mb without golden  
steps: so they can never attain to his high strain  
with their base leaden inventions, but are  
constrained either foolishly to goe on unto  
the *Catastrophe*, or with disgrace and infa-  
my (being tired in the race of their own fan-  
cies) to make a full period long before the  
*Catastrophe*. Thus *Accius Labeo* was an a-  
pish imitator of *Homer*: an Arcadian wit is  
meant of him, *cum sono interpestivo rudit  
asellus*, when a man imagineth sings harmo-  
niously, or the Nightingals sugred notes, or  
like one of *Camus* swans, when indeed hee  
proves no swan, but rather a silly swain.

*Ledaos strepit anser ut inter olores.*

*Hee is like a loud sack-but, intermedled  
with*

with still musicke : he brayes like an Arca-  
dian Asse, hee is conceited without reason,  
as he was, who among the devout offerings  
to the Egyptian Oxe, *Apis* or *Serapis*, offe-  
red up a great bottle of hay. Or when a  
man is witty like *Plutarchs Asse*, not con-  
sidering the intortunat event his wit wil have.

*Plutarch* tells of a pretty jeast ; an Oxe  
chanced to passe through a fresh river laden  
with salt ; which beeing deepe, the water  
melte<sup>u</sup> much of the salt in the sacks. Which  
the Asse perceiving, that he was much light-  
ned of his burthen, the next time that heo  
came that way, the water not being so high,  
the Asse wittily coucht downe to ease him-  
selfe of his weight; whose policy the master  
espying, afterward revenged on this maner;  
lading the Asse with wooll and sponges,  
who according to his wont did dip the sacks  
as before in the water, but when hee came  
out, he found his load far more aggravated,  
insomuch it made him groan againe. Wher-  
fore ever after hee was wary lest his packe  
might touch the water never so little. This  
is also called mother wit, or foolish wit, or  
no wit : like that which was in a certaine  
Country Gentleman, whom the Queene of  
Arabia meeting, and knowing him to be a  
man

man of no great wisedome, demanded of him, when his wife should be brought to bed: who answered, Even when your highnesse shall command. Such a wit was in the Rustick, of whom we reade in the Courtier, Cler. de ~~de~~  
lico. that he meeting a herd of goats by the way, and espying one of them among the rest to have a longer beard than any of the rest, hee wondring at the gravity of the goat, as presently amased, he stood stocke stil, and cried, Loe sirs, methinkes this goat is as wonderfull like Saint Paul, as ever I saw. A *Roscian* wit is onely in gesture, when one can far more wittily expresse a thing by dumbe exterrnall action, than by a lively internall invention, more by gestures than jests. This was in that pantomimicall *Roscins*, who could vary a thing more by gesture, than either *Tully* could by phrase, or he by his witty speeches. 3

The fourth wit belongs to *Pantolabus*, a scurrile wit, that jests upon any, howsoever, when and wheresoever, contrary to all 4 *Strephfiades* in *Arist. his* urbanity: as he that jeasted illiberally upon *Nubes*, the *Chorus* of goddesses in *Aristophan*. It was in *Sextus Nevius*, mentioned by *Tully*; it was also in *Philip* the jester, who said in *Zenophon*, because laughter is out of request, my

Xenoph. in  
his Convic-  
tum.

5

my art goes a begging, "Ἐτε γὰρ ἦν γέ σπε-  
δα σαγὴν δονάμην μᾶλλον, ἢ περὶ δινάρας γέτε-  
δη : I can be as soon immortall, as speake  
in earnest An *Enigmatical* wit is when  
one strives to speak obscurely, and yet all the  
light of his own reason or others, canot illu-  
minate the dark sense : yet oftentimes by a  
witty apprehension it may relish a fild and  
smooth wit. This was in *Teatius Caballus*,  
who comming into *Ciceros* schoole, *Seneca*  
being then also present, he on a sudden brake  
out into these speeches, *Si thrax ego essem*  
*Fusius essem, Si Pantomimus Batbillus, si e-*  
*quis Menason*. To which *Seneca* answered  
the foole according to his folly in these  
words: *Si cloaca esses, magnus es*. The *Ob-*  
*scene* is when a man uses too broad a jest,  
when his conceit relishes not in a chaste eare:  
as oftentimes *Martial*, who said, *nolo ca-*  
*strari mias libellos* as *Ausonius, Petronius,*  
*Catullus, and Persius* in one place especial-  
ly, though wisely interpreted of the learned,  
in them who think their wit and poetry ne-  
ver sounds well till this, *cum carmina lum-  
bum intrant, &c.* which is to be accounted  
the canker-worme of true wit, and alto-  
gether reproveable in any poet, though his jest  
be never so witty.

Yet

Yet *Carallus* speaks in the Apology of this fault.

*Nam castum esse decet*

*Pium poetam ipsum,*

*Versiculos ejus nil necesse est qui tunc, &c.*

For it behoves a poet himself to be virtuous and chaste, for his verses it is not so greatly material. So in another place,

*Lasciva est nobis pagina, vita proba.*

What if my page be lascivious, so that my life be not scandalous? Yet *Scaliger* wisely replies against this fonder speech saying,

*Iul. Scal. lib.*

*S. Epidorpi-*

*dum:*

*Andens in honestis numeris fundere versus,*

*Musisq; pudicis quasi maculas dare impudi-*

*Lasciva quasi pagina fit, vita probata: (cas*

*Imburus erit, quo d' habet vas, fundere sue-  
tit.*

Which is He that presumes with his all-daring pen, to put forth lewd pamphlets, amorous love-songs, and wanton elegies to set up a venefious school, blurring and staining the pure unspotted name of the Muses with his impure blemishes of art, let him sing a fool a masse, and tel me that his life is untainted, though his lines be lecherous: hee is a meer pander, a baud to all villany (the vessel being vented and broacht, tells the taste, what liquor issueth from it. But notwithstanding

standing I confesse, a pure, chaste and undefiled minde is not allured to sin by these pleasing Poeticall baits, they are no incentives unto him, any wise to make him be intangled in the nets of inveigling venery: a stable mind canot be moved or shaken with these blasts of vanity, it may say with *Lipfius* concerning *Petronius Arbiter*, *Iocie jux me delectant, urbanitas capit, cætera nec in animo nec in moribus meis majorem relinquant labem, quam solet in flumine vestigium cymba*; His lively conceit revives my drooping heart, his pleasant speech ravishes and inchaunts mee; for his ribauldry it leaves no more impression in my memory, than a floating barge is woont to leave behinde in the streme. These are the words, so neere as I can call them to minde, but for most natures they are prone to vice, and like the Camælion, ready to take a colour of every subject they are resident on.

An Autolican wit is our thread-bare humerous Cavialero's, who like chap-fallen hacknies feed at others rack and manger, never once glutting their minds with the heavenly Ambrosia of speculation, whose brains are the very brokers shops of all ragged inventions: or rather their heads bee the

block-houses of all cast and out-cast pieces of poetry : these be your picke-hatch curtezan wits, that merit (as one feasts upon them) after their decease to bee carted in *Charles waine*. They be tearemed not Laureat, but poets lorcat, that be worthy to be jirked with the lashes of the wittiest Epigrammatists. These are they that like to roving Dunkirks or robbing pirats, sally up and downe in the Printers Ocean, wafted to and fro with the inconstant wind of an idle light braine : who (if any new work that is lately come out of presse, as a bark under saile, fraught with any rich merchandise appeare unto them) doe play upon it oft with their silver pieces, boord it incontinently, ransacke it of evey rich sentence, cull out all the witty speeches they can find, appropriating them to their owne use. To whom for their wit we will give such an applause, as once *Homer* did unto *Antolycus*, who praised him highly,

*Homer in his 8.*

— *χλεποσύνη θόρκωτε.*

For cunning theevery, and for setting a jolly acute accent upon an oath. The next is *Chance-medley* wit, which is in him

him that utters a conceit now and then, *vt Elephantes pariunt*, and when he is delived-  
red of it, as of a faire yongling, or rather a  
foul fondling, that broke out of the mea-  
nings of his braine, and snarled in pieces his  
*pia mater*, like a viperous brood, hee laughs  
and kicks like *Chrysippus*, when hee saw an  
asse eat figs: & sits upon hot cockles till it be  
blaz'd abroad, and withal intreats his neigh-  
bors to make bonefires for his good hap, and  
causeth all the bels of the parish to ring forth  
the peal of his owne fame, while their eares  
do chime & tingle for very anger, that heare  
them. The latte kinde of wit is in the purest  
tempered body of all, that rich vein that is  
mixt with true learning: whereof *Horace*  
Speakes,

— *Ego nec studium sine divite venâ,*  
*Nec rude quid proficit video ingenium, alteri-*  
*us sic*  
*Altera poscit opem res & conjurat amice.*

It is that wit wherein the nine sisters  
of Parnassus doe inhabit: the pure quintes-  
sence of wit indeed, that keepes a come-  
ly decorum, in observing the time, the place,  
the matter, subject, the object, and every  
singular circumstance, it is like *Aristotles*  
*dyxivola*

τύχισια, which he defines to be έυσοιχεία ή  
τῶ ασκέπτω χρόνω; Sudden as a flash of lightning, to dazzle the eyes of a wished object, and yet premeditating in matters of moment, wherein gravity and sagenesse is to be respected : this is a true wit, ever pistol proofe, having a privy coat of policy and subtilty, to shew it from all the acute stab-badoes of any acute Objectionist, it never wants variety in canvassing any subject : yea, the more it utters, the more by farre is suppeditated unto it. It is like the vine, which the ofter it is pruned, the more clusters of sweet grapes it will ever affoord ; It's like the seven mouthed Nilus, which the more it flowes in the Channell, the faster still it springs from the head. I confess this wit may be glutted too much with too much of any object, and sooner with an irkesome object, as the Philosopher sayth, any surpassing object depraves the sense, so it may be spoken of wit ; the nose may be overcloyed with the fragrantest flower in *Alcinous* his garden, though it smel never so exactly : & more with smels hard by port *Æsquine*. The sight may surfeit on fair *Niræus*, and quicklier with fowle *Thersites*. The appetite may bee cloyed

with beautifull *Lais*, who was all face; and more with *Mopsa*, who was all lips; this pure wit may surfeit on *Ambrosia* it selfe, and sooner on cats meat and dogges meate; and though it be like unto *Nilus*, as the mouthes of *Nilus*, so it also may be dammed up, especially with some grosse terrestriall matter: and though it do much resemble the vine, as the vine may be pruned too oft, so it also may be dulled with too much contemplation: this wit despairs, beeing so great, that any the greatest things should empire over it; flowing *Natos* wit, no doubt, was more than coulde german to this, who said,

*Ingenio namq; ipse meo valeo vigeoque  
Cesar in hoc potuit iuris habere nihil.*

*A demy god's my heaven's aspiring wit:  
Cæsar only man could not banish it.*

The like straine of wit was in *Lucian*, and *Julian*, whose very images are to bee had in high repute, for their ingeniosity, but to be spurned at for their grand impiety: and in many more, whose workes are without compare, and who doe worthily merit for

for this, if for nothing else, to bee cano-  
nized in the registers of succeeding times,  
yea to be characterized and engraven in the  
golden tablets of our memories, *Pericles*  
who was called the spring head of wit, the  
torrent of eloquence, the Syren of Greece,  
was endowed with this speciall gift, hee  
had a copious and an abundant faculty by  
reason of this, in his delivery. Of whom  
*Iulian* ( whom I cannot too often men-  
tion) in a certaine Epistle to *Proærisius*,  
speaking to him thus, sayes, I do salute  
thee, O *Proærisius*, a man I must needs  
confesse so plentifull in speech, ὡσπερ ὁι οὐ-  
ταροι τι τοις πεδιοις, like to the Egyptian  
fields; *Pericli omnino similem eloquentia,*  
*nisi quod Græciam non permisceas*; alto-  
gether to be compared unto *Pericles* for thy  
admirable eloquence, onely this excepted,  
that thou canst not with thy flowing tongue  
set all Greece on an uprore. So *Angelus*  
*Politianus* in his *Miscella.* hath an excellent  
speech of *Pericles*, in his praise, out of *Eupo-  
lis* his Comedy which is intituled *Δῆμοι*, or  
*Tribus*,

Περιφεριστις ἐκάθιζεν δημι τοις.

χείλεσι χὶ ρὶ τόρων μῆνος χέντρον, &c.

The goddesse of Eloquence and persuasion was the portresse of his mouth, or sate in all pompe upon his lips, as on her royll Throne, hee among all the rout of cunning Rhetoricians, did let the auditors bloud in the right veine, his words did moove an after-passion (saith he) in them. Many besides had these excellent surpassing veines, of whom we may reade, if we peruse the histories and other writings of famous men. This wit is evera consort with judgement, yet often I confess, the judgement is depraved in wit; for wee must know, though *Verum* and *Falsum* be the objects of understanding, every thing is not discerned or understood according to these two, as they are properly either *Verum* or *Falsum*: for the agent understanding, conveighing the species of any thing, (as imagine of any subtill stratagem) unto the passive, the passive doth not alway judge of it accordingly: for if they seeme good and true at first view, yet after wee have deuoured upon them any space of time, they are found neither true nor good, but altogether crude and imperfect,

fect. For my censure of wit without judgement, it is like a flowing eddy or high spring tyde without banks to limit the water. These wittes are such, as *Lipsius* saith in his politicks (as I remember) are the downe-fall and utter ruine of a well ordered commonwealth. Hce saith that these who are *βραδῆς*, slow and of a dull wit, doe administer a commonwealth far more wisely, than they which are of a sharper conceit. His reason is in a gradation: These great wits are *ignes*, of a fiery nature; fiery things are ever active in motion; motion brings in innovation, and innovation is the ruine of a kingdome. This is the sence, though I cannot exactly remember the very words: but that which I first aimed at, wil I now speak; by the excellencie of the wit is commonly shadowed out the purenesse of the temperature, for where there is a good wit, there is usually *αρχαιρεσία*, the sense of feeling most exact, a soft temperate flesh, which indicate also abundance of spirits, not turbulent and drossie, but pure and refined, which also doe ever insinuate no leaden but a golden temperature, these two are ordinarily inseparabile complexions: And because the Spirits, both in regard of

their copiousnes & subtilty do make a sweet harmony of the soule and body, and are the notes of a rare wit, and a good crafis ; wee mean now to treat of them succinctly.

## C A P. VIII.

## Of the Spirits.

**T**HE Poets Arachne doth never weave her intangling web neere the Cyppresse tree : The emblem is well known of the Scarabee , that lives in noysome excrements , but dies in the middle of *Venus* rose. So the Owle shunneth the splendent rayes of *Phæbus* , delighting more in the darkeosome night. The worst wee see doe ever affect the worst : our groveling base affections , our dull concits , blindfolded ignorance , our aguish judgements , timorous cowardise , slownes and dulnesse in contemplation , our inabilitie of invention , and whatsoever graund capitall fomen to reason there be , doe never take up their lodging in any beautious Inne , I meane in a body happily attempered , where the spirits are subtil and of a pure con-

constitution, but have their mansion in a smo-  
ky tenement, or some baser cottage, that is,  
in a polluted, sickly & corrupted body, which  
is both *plethoricum*, *pneumaphthoricum*, &  
*cacochymicum*, where there is a fulnes and  
repletion of infected and malignant humors,  
where the subtill spirits be not onely taint-  
ed, but evē corrupted with puddle humors,  
with grosser fuming vapors, whose pitchy  
company, the cleare chrystalline and rarified  
spirits can by no means brooke, as beeing di-  
sturbers of their noblest actions. These spi-  
rits the more attenuated & purified they be,  
the more that celestiall particle of heavens  
flame, our reason, that immoveable pole star  
by the which wee ought to direct the wan-  
dering course of all our affections, yea farre  
more it doth bear dominion, & shew forth  
her noble and surmounting excellencie in  
this masse of ours. The more abundant they  
are, all our internal gifts are more inhaunced  
and flourish the more: where the spirits are  
apparelled with their own nature, and not  
attired or rather tired by any extraordinary  
ill means, which will never be accordant to  
their seemly decency, the soule of man is as it  
were in a *Thessalian* temple of delight, which  
grove for faire flourishing meades, for the

pleasant shade of bushy Pines, for pirking brooks and gliding streams of wholesome water, for a sweet odoriferous air, for the melodious harmony and chirping of vocall birds, for the fragrancie of medicinable flowers and hearbes, for all pleasures that might feast and delight the sences, and draw the very soule into an admiration of the place, of all other did surpassee, as the Typographer maketh mention. But now wee meane to relate of the diversitie of Spirits, both in a generall and speciall acceptation.

1. A Spirit is taken for our breath in respiration, as *Galen* sayth, first prognostic If (sayth hee) farre from treatable, *Ludovicus* it implieth a paine and an inflammation *Cel. 2. li. 3.* about the *Diaphragma*. Tis often among *Antiq.lett.* the Poets taken for winde, among the Philosophers, for an abstract forme, *pro Dæmone, vel bono vel malo*. It is used for a Savour, and for lofty courage. In none of these sences we are to take it in this place, but for a subtile pure aery substance in the body of a man, and thus it may be defined:

*Spiritus est subtilissima, aeria, dilucida, que substantia extenuissima parte sanguinis*

*pro-*

producta, cuius adminicula proprios valeat anima producere actus. A spirit is a most subtil, aery, and lightsome substance, generated of the purest part of bloud, whereby the soule can easily performe her functions in the naturall body. They have their origi-  
nall and off-spring from the heart, not from the braine, as some hold. For they beeing so pure, and elaborate into the nature of ayre, cannot be generated in the brain, bee-  
ing by nature cold, where nothing is pro-  
duced but that which is vaporous. Again,  
*Cerebrum est exangue* : the brain is blood-  
leſſe, as it is evident by anatomy, neither  
hath it any veines to make a conveyance  
for that humor : therfore it is most proba-  
ble, that where there is the intenseſt heate  
to extract these spirits from the bloud, and  
to rarifie them, converting them into an  
aery ſubſtance, that from thence they  
ſhould have their efficient cause. For the  
ſpirits in ſpeciall, they are of three ſorts, vi-  
tall, naturall, and animall : vitall in the heart,  
naturall in the liver, animall in the braine.  
Vital, becauſe they give power of motion  
and puiſſon unto the arteries; which motion  
any living creature hath ſo long as it hath a  
being, and that being extinct, the life also is  
extinct.

extinct. 2. Natural in the liver, in that they yeeld habilitie of executing such actions as chiefly concern, not  $\zeta\omega\alpha$ , but  $\zeta\omega\phi\nu\tau\alpha$ , as nutrition and generation of the like. 3. Animall in the braine, and though the spirits proceed from the heart, yet are they diffused through the whole body, in the arteries and veins, and there in the brain they are termed animall, because they impart a faculty to the nerves of sence and reall motion, which are peculiar to every living creature. The conduits of the spirits are the arteries and veins; the arteries carry much spirits & little blood, and veins much bloud and little spirit, yet are each of them the receptacle of both. For the cherishing and stirring up of the spirits, these things ensuing are greatly available. First, an illuminated pure aire, purged from all grosser qualities: secondly, a choice of fragrant smells; thirdly, musical harmony and meriment, as *Ludovicus Cæl. Rodig.* doth write: a necessary fourth may bee annexed, that is, nutriment, for it rouses up and lightens the spirits, therfore the Philosopher in his Problems saith, that *homo pransus multo levior est, & agilior jejuno*: after meat, a man is far more light and nimble than while hee is fasting; so a merry pleasant man is more light than

than one that is sad; and a man that is dead, is far heavier than one alive. There be other things also very commodious, as intermission of meditation, a due regard of motion, that it be neither too vehement, and so corrupt the spirits: now mean we to speake in order of the complexions.

## CAP. IX.

## Of a cholericke complexion.

**C**holer is termed of the Greeke word χολή, of the Latins *bilis* it is not only taken for the humor, but sometimes for anger, as in *Theocritus*:

ἡ δριμεῖα χολὴ διὰ ρύτη καίδυχε.

Bitter anger appear'd in his face or in his nostrils. So the Latine word is as much as anger. *Plaut. fames & mora biles in nasum conciunt*: for anger first appears in the face or nose, therefore the Hebrewes have the same word for *ira* and *nasus*, that is *aph*, אַף which is agreeable to that of *Theocr.* afore mentioned, and that of *Persius*,

*Ira cadit naso, rugosaq; sanca.*

*Pers. sat. 5*

So we say in our English proverb, when a man

man is teisly, and anger wrinckles his nose, such a man takes pepper in the nose: but yellow choler is an humour, contained in the hollow inferiour part of the liver, which place is called *χοληδόχος κόσις*, of Galen; whose forme is long, and somewhat round, ending with a *conus*, hard by the stem of the *vena cava*, which strikes through the liver, from whence all the veins are derived thow the whole body: it takes two slender veins from that stem, which makes this probable, that the choler may infect the blood, & cause the *morbus ictericus* or jaundise to disperse it selfe over all the parts of the body: there is a double procession or way of choler, into the *duodenum* & intrals, downward, or into the ventricle upward, the vacuation is easie in the former, but difficult in the later. If the lower passage bee dammed up with the thicke sediments of grosse choler, as oftentimes it commeth to paise, then it ascends into the ventricle, and there procures excretion, hinders the concoction, ever corrupts some part of the nutriment ( without a long fast) and takes away the stomacke, yet others thinke that choler is generated in the ventricle also, that it is also a vessel apt to receive it, This humour infects the veins,

veines, stirres up sudden anger, generates a *Vesal.lib. 5.* consumption with his heat, shortneth the *ca. 8. de cor-* life, by drying up the radicall moisture. *ca. 8. de cor-* *ristoste*, and after him *Pliny*, with many mo- *poris huma-*  
*do affirme* that those men which want the *nri fabrica.*  
 vesicle of choler, are both strong and cou-  
 racious, and live long. Yet *Vesalius* sayth  
 (although hee imagins that there may bee  
 some conveyance of choler from the liver  
 into the *duodenum*, so that it do not before  
 gather into a vesicle) he could find by expe-  
 rience none such hitherto. Many things there  
 be which cause this maladicus humour to ac-  
 tue to such a measure, that it will be *aria-*  
*terti*, an incurable thing; among which we  
 will note some. All fat of meats, saith *Ga-* *Gal.in lib.*  
*len*, and such as are burnt, are both hard to *Hippoc. de*  
 concoct, having no sweet juice, and do great- *vict.rat.in*  
 ly increase the choleric humour, for the *morb.acutis,*  
 acrimony that is in them. All kinde of *Olera* *com.4. lect.* *102:*  
 or salt meats, are not onely ill for this com-  
 plexion, but almost for all, as the Physitians  
 doe affirme: and *Athenaeus* to this purpose *Athen.3.*  
 saith, *λαχανων ρι*, &c. all kind of pot-hearbs *Deiphos.*  
 & brinish-natur'd meats are obnoxious to  
 the stomacke, beeing of a gnawing, nipping  
 & pinching quality. Again, *dulce vinū non*  
*est idonum picrochelis*, sweet wine is not  
 whol-

wholsom for cholericke complexions as Hippocrates witnesseth. They are called *picrocholici*, who have a redundancy of yellow bitter choler. *Antinous* no doubt did partly for this dissuade *Vlysses* from drinking sweet wine:

Odyss.

— Οἰγος τε τρέψει μελικόδης.

But howsoever, this sweet wine doth not only ξελύει τὴν ἴσχυν, and ἀπογοίγει, as the same Homer speaks, *Il. 3.* as also *Athenaeus* notes, *li. 1, De ip.* but also is a great generator of choler: yea, all sweet meats are nurses of this humor, hony especially is cholericke: for sweet wines this is *Galens* first reason; first, in that much calidity doth make bitter these sweet humors; and again, because such wines be usually thicke, neither can they speedily

*Galen* in the passe by the *Oureteres* into the bladder: *booke afores* wherby it comes to passe that they doe not mentioned, cleanse choler in their passage, but rather encrease the power of it, such wines bee *Theſan. tuenda. reum, Scybelites*, much sweet, thicke, and *Gal.li. 7. 6.* black as *Galen* calls them. Again, too violent therapeut. method. & much motion is not good for that complexion: as *Galen* also saith, much eating is also dangerous for this humor. Then al things that doe dry up the moisture of the body, as *watching*

watching and care, &c. *vigilantia maximè exiccat corpus*, saith Galen. So doth care even consume and burn the body: *cura* therefore is called, *quasi cor urens*.

To these I may associat & joyn our adulterat Nicotian or Tobaco, so called of the Kn. Sir Nicot that first brought it over, which is the spirits *Incubus*, that begets many ugly & deformed phantasies in the brain, which being also hot and dry in the second, extenuats & makes meagre the body extraordinarily, whereof it may bee expected, that I at this instant so wel occasioned should write somthing, and sure not impertinent to the subject we have now in hand.

This then in briefe I will relate concerning it. Of its own nature not sophisticate, it cannot be but a soveraign leafe, as *Monardis* sayth, especially for externall malladious ulcers: and so in his simple it is for *cacochymicall* bodies, and for the consumption of the lungs, and Tyssick, if it be mixed with Colts foot dried, as it hath beene often experiened. But as it is intoxicated and tainted with bad admixture, I must answer as our learned *Paracelsus* did, of whom my selfe did demaund, whether a man might take it without impeachment to his health: who replied,

pled, as it is used it must needs be very pernicious, in regard of the immoderat and too ordinary whiff, especially in respect of the taint it receives by composition: for ( saith he). I grant it wil evacuate the stomach, and purge the head for the present, of many feculent and noysome humors, but after by his attractive vertue it proveth *Cæcias humorū*, leaving two ponds of water ( as he termed them) behind it, which are converted into choler, one in the ventricle, another in the braine. Which accords with that of Gerard their herbalist, in his second book of Plants, ca. 63. of *Tobaco*, or *Henbane of Peru*, and *Trinidadæ*; for he affirms that it doth indeed evacuate & ease one day, but the next it doth generate a greater flow of humors: even as a wel (saith he) yeelds not so much water as when it is most drawne and emptied. Again, it is most obnoxious of all to a spare and attenuated body, by reason of setting open the pores, into the which cold doth enter: and we know, as Tully saith, li. 6. ep. 403. citing the Poet, *cujus singuli versus sunt illi singula testimonia*, every of whose particular verses is to him *axiomatiſtall*, as he sayes, Ψύχες δὲ λεπτῷ χρεῖ πολεμιώτατοι: That is, Cold is a bane and deadly enemy to

*Ger. li. 2. of  
plants, c. 63*

a thin and spare body. And since that physick is not to be used as a continual alimēt, but as an adjument of drooping nature at an extremity; and beside that, seeing every nasty and base *Tygelus* use the pipe, as infants their red corals, ever in their mouths, and many besides of more note and esteem take it more for wantonnes than want, as *Gerard* speaks, I could wish that our generous spirits could pretermit the too usuall, not omit the physicall drinking of it. I would treat more copiously of it, but that many others, especially *Gerard*, and *Monardis* in his book intituled, The joyfull newes out of the new found world, or West Indies, which *Frampton* translated, have eased me of that labor, so that I may abridge my speech.

Choler is twofold, either naturall or not naturall; the natural choler is twofold, either that which is apt for nutrition, as of these parts which be proportionable unto it in qualities hot and dry, & this is dispersed into the veins, and flows throughout the whole body mixed with blood; the other excremental, unfit to nourish, which purged as a superfluous humor from the blood, is received into the veficle or vessell and bladder, that is the receptacle of choler, intermed the gall. And

and this usually when the vessell is discharged, distils from thence into the *duodenum* first, then into the other intrals, &c. that which is not naturall of four sorts,  $\lambda\epsilon\chi\omega\delta\eta\varsigma$ ,  $\pi\pi\alpha\omega\delta\eta\varsigma$ ,  $\delta\delta\alpha\omega\delta\eta\varsigma$ ,  $\iota\omega\delta\eta\varsigma$ . The first is *Vitellina bilis*, of the colour of an egge yolke, generated of palew colour, overheated with the acrimony of unntaural callidity. The second is *Porracea*, of a leeky nature or green colour. The third *cærulea*, of a blewifh or a-zure colour. The last *eruginosa*, of a rusty colour. And all these are generated in the ventricle, by sharp tart & sweet nutriments, as leeks, mustard, burnt meats, hony, so fat meats, and all such as ingender noisome fle upon the stomacke. Wherupon comes our common disease called *xap\iota\alpha\lambda\gamma\iota\alpha*: for sorrow & vehement exercise cause the yellow choler to flow in the ventricle, by which men being griped and pinched with paine within, do labour of this evil, which indeed hath a wrong name given it: for it is only an affection or passion of the orifice of the ventricle, the mouth of the stomacke, not of the heart, as *Galen* witnesseth. Now to discern

*Gal.de Hip.* a man of a cholericke complexion, hee is al-  
*¶ Plat.de-* wayes either orange or yellow visag'd, be-  
*oret.li.2.c.8.* cause he is most inclined to the yellow jaun-  
dice :

dice: or a little swarthy, red haired, or of a brownish colour; very meger and thin, soon provoked to anger, and soone appeased, not like the stone *Asbestos*, which once beeing hot cannot bee quenched: hee is leane faced and slender bodied, like *Brutus* and *Cassius*. He is according to his predominate element of fire, which is most full of levity, most inconstant and variable in his determinations, easily disliking that which he before approved: and of all natures, in that this complexion is counted to surpass, is, the cholerick man for changeableness is reputed among the wise to be most undiscreet and unwise. And indeed mutableness and inconstancie are the intimates and badges whereby foools are known:

Εὐφορέων τετράγωνος, & φρον δὴ χύχλος ὑπαρχει.

Wise men be like unto quadrangled stones,  
But fooles (like turning Globes) are fickle  
ones.

And if at any time he prove constant and stedfast, it is as Fortune is, — *constans in levitate sua*, stable in his instability. Let us now descend from fire to aire.

## C A P. X.

Of a sanguine temperature.

The purple Rose whose high encomiuni  
that witty poetresse *Sappho* in a witty  
*Ode* once sang, did not merit to be adorned  
with such beautious titles of words, to bee  
lim'd out with such lively colours of Rhetorick,  
nor to be invested with such a gorgious  
and gallant suit of poetry, as his golden cra-  
sis, this happy temperature, and choice com-  
plexion, this sanguin humor, is worthy of a  
panegyrical tongue, and to be lim'd out with  
the hand of art it selfe. *Sappho* thus speaketh  
of the rose,

Ἐὶ τοῖς ἀνδεσιν ἔθελεν ὁ Ζεὺς  
Ἐπιδεῖσα βασιλέα, τὸ γόδον  
Αὐτῷ ἀνθέων ἐβασίλευε :  
Γῆς γῆραχόσμος, φυτῶν ἀγλάσιο μα,  
Ορθαλμὸς ἀνδέων, &c.

Which we may turne and change for  
our use on this manner: if there were a Mo-  
narch or prince to bee constituted over all

temperaturse, this purple sanguine complexione should, no doubt, aspire to that high preheminence of bearing rule : for this is the ornament of the body, the pride of humours, the paragon of complexions, the prince of all temperature, for bloud is the oyle of the lamp of our life. If we do but view the princely scarlet robes he usually is invested with, his kingly throne seated in the midst of our earthly city, like the Sunne amid the wandring planets : his officers ( I meane the veines and arteries ) which are spredthorowout the whole *Politaea*, yea dispersit in every angle to execute his command, and carry the lively influence of his goodnes, reviving those remote parts, which without his influence wold otherwise be frettisht with a chilnesse, and in a short time be mortified : If we doe but cast our eyes upon these glorious mansions, the sumptuous palaces wherein he doth inhabit : the *Dedalian* costly labyrinths wherein hec takes his turns : if we consider his wise subtill Counsellors which dayly consort with him for the good estate of his whole Kingdome, the limpid spirits, the very seat of divine Reason it selfe, the Fountaines of policie : If wee marke this, That his

departing is the procuring of a civill mutinie and dissension between our scul and body , and that his meere absence brings in a dissolution of a temporall politicall state : if we weigh his excellent qualities he is endowed with , wherein consists the union of the parts of the whole , I mean heat & moysture : if we note his delicate viands , his delicious fare he feeds upon in his purity : his Majesty in aspring so high , his humility in as it were debasing himselfe so low , as to take notice of the lowest subject , the most inferior part , to kisse even our toe (as it is in the proverbe ) to doe us good : If we note the mighty Potentates that rebel and wage war against him , to ruinate his kingdome , as *Acrasia* , *Angor* , *Inedia* : all incontinence and intemperance of *Bacchus* , *Ceres* , and *Venus* , *Care* , *Famin* , and the like . If we poise all these together , and many mo , we cannot but imagine that the bloud is either a celestiall majesty , or a terrestrial deity , that among all the humours it doth farre excell all , and that hee which is possessed with a sanguine pure complexion , is graced with the princeliest and best of all . For the externall habit of body , for rare feature , they go beyond all that have this temper ,

per, being most deckt with beauty, which consists in a mixture of these two colours, white and red : And for the gifts of the minde , it is apparent likewise to the understanding, that they do surpass all, having such pure tempered and refined spirits: neither do I thinke that melancholike men, according to *Aristotle* , or cholericke men, according to the opinion of *Petrus Crinitas* , are enriched with a greater treasure of wit. For if the soule do follow the tem- *Cel. Rhod.* perature of the body , as certainly it doth, they then must needs excell for invention, who have this best complexion. Their spirits sure have the most exact temper of all, wherewith the soule as being in a paradise, is chiefly delighted. Among all the humours the sanguine is to be preferd, saith the Antiquary; first, because it comes neerest unto the principles & groundworks of our life, which stands in an attempered heate and moisture. Secondly, because it is the matter of the spirits, whereof chiefly depends our life, the operation of our vegetative and animal vertue, yea, it is the chiefe instrument wherewith our reasonable soule doth operate: for this is the Philosophers *climax* ; In the elements consists the body , in the body the

bloud, in the bloud the spirits, in the spirits soule. Thirdly, because it is a nutriment for all and singular parts, of what qualities soever. It is termed in Hebrew **וְיַעֲמֹד** *sanguis*, for his nutrition, and sure it is as it were the dam or nurse from whose teats the whole body doth suck out and draw life.

Fourthly, in that this humor being spent, our life also must needs vanish away: therefore some Philosophers, as it is well known to the learned, did not onely surmisse, but constantly averre that the soule was bloud, because it being effused, the soule also doth flit from the body: but that was a madde dreame, and no doubt if the sound of judgment had awoke them, they would have confessed themselves to have been enwrapped in a cloudy error. They also that affirme men of this constitution to be dullards and fooles, and to have a pound of folly to an ounce of policie, they themselves do seeme not to have so much as a dram of discretion, and doe erre the whole Heavens. I confess a sanguine complexion may be so, as any other in their dyscrasie, yet not as it is a pure sanguine complexion, but as there is mixed with the bloud, either the grosse sediments of melancholy,

or the *lenta materies pituitæ*, tough phlegm, when the bloud is also over-heated by reason of hot choler, or any other accidentary cause which generates a surplusage of bloud, and indues the spirits with a grosnesse, and too hot a quality more than their nature can well sustain with keeping their perfection and purity.

From whence the bloud hath his originall, as it is apparently known, especially to them which are skild in the autorise of anatomy ; the seat or fountain of it is *Vena cava*, a great hollow vein which strikes through the liver, from whence it is conveied by many cisterns, passages, and conduit-pipes throughout the whole body ; like sprayes and branches from the stemme of a tree. It hath his essence from the chymus or juice of our aliment concocted : his rednesse is caused by the vertue of the liver, assimilating it unto his own colour.

To speak more of the external habit & demeanor of man that hath this complexion : he ever hath an amiable looke, a flourishing fresh visage, a beautiful colour, which as the poet saith, doth greatly commend one, if all other things be wanting.

*Nec minor his aderat sublimis gratia forma,  
Quæ vel, si desint cætera cuncta, placet.*

*Cornel. Gal. With vertues grac'd; full debonair was I,  
of himselfe. Which (all defac'd) more highly dignifie.*

They that are of this complexion are very affable in speech, and have a gracious faculty in their delivery, much addicted to witty conceits, to a scholerlike *τύπανεία*, being *fa-cetosi*, not *acetosi*; quipping without bitter taunting: hardly taking any thing in dogion, except they be greatly mooved, with disgrace especially: wisely seeming either to take a thing sometimes more offensively, or lesse grievously than they doe, cloaking their true passion. They bee liberally minded, they carry a constant loving affection, to them chiefly unto whom they bee indeared, and with whom they are intimate, and chained in the linkes of true amity, never giving over till death such a converst friend, except on a capitall discontent. They are very hairy: their head is commonly abran or amber-coloured, so their beards: they are much delighted with a musicall consent and

and harmony, having so sweet a sympathy themselves of soule and body. And but for one fault they are tainted with, they might well be termed *Heroes hominum*, and that is, (by reason of that lively abounding humor) they are somewhat too prone to *Venery*, which greatly alters their blessed state of constitution, drinks up their *humidum radicale*, enfeebles the divinest power, consumes their pith, and spends the substance of the braine ; for *sperma* is  $\rho' \circ \circ \sigma \dot{\iota} \gamma \chi \epsilon \varphi \alpha \lambda \gamma$ , as *Stillic.cereb* *Masr.li.1.* *Saturnal.* *at the end.* many Philosophers not without great reason assever : not *ter concoctus sanguis*, therefore, as *Masrobius* saith. *Hippocrates* calls  $\tau \nu \sigma \omega \gamma \sigma \iota \alpha \nu$ ,  $\mu \chi \rho \alpha \nu \delta \pi \iota \lambda \psi \iota \alpha \nu$ . that *coitus est parvus morbus comitialis*, and but for this they were supereminent above all men, but their rare qualities and admirable vertues do more than counterpoise this naturall fault. For his resolution, he is like the *Æter*, immovable, never caried away with the heady stream of any base affection, but lies at the anchor of constancy and boldnes. He is never lightly variable, but being proudly harnest with a steely heart, he wil run upon the push of great danger, yea hazard his life against all the affronts of death it selfe : If it stand either with the honour of his soveraigne, *the*

the welfare and quiet of his countrey, the after-fame and renown of himself: else he is chary and wary to lay himselfe open to any danger, if the finall end of his endeavor and toile be not plausible in his demurring judgment.

## CAP. XI.

*Of the Pblegmaticke humor.*

**T**HIS HUMOUR is called of the Grecians φλέγυα, and of the Latines usually *Pituita*, which *Aetius* noteth is so tearmed, *quasi petens ultam*, by reason of the extream cold moisture it hath, being correspondent to the watery element, whereby it doth extinguish the naturall heat in man: and being carried with the bloud, by his grosse substance doth thicken it, and stop the current and passages of the bloud, at least doth taint it with a contrary passive and destructive quality. Yet of all the humours, the Physicians say, and it is not improbable, this commeth neerest unto the best: for it is a dulcer humour, which beeing concocted, is changed into the essence of bloud, and serveth especially for the nutriment of

the

Phlegmaticke parts, as the braine, the *Nucha* or soft pappe and marrow of the thine bone: but this is naturall: which of all these humours doth sooneſt digreſſe into another groſſe cold nature, which will in proceſſe of time prove that pernicious humor whereof *Etius* ſpeakes, there is then to be noted *phlegma naturale*, whereof wee ſpoke even now, & *non naturale*, of which these proceed, *Phlegma, 1 Crassum. 2 Gypsum, 3 Salsum, 4 Acetosum, 5 Tenue*, and ſome others. For the firſt, that which is thick is a crude ſubſtance, by multiplication in the ventricle, the bowels or brain, or the bloud; whereof *Hippocrates* adviſeth men to eva- cuate themſelves by vomit every moneth, in his booke *De vietus ratione privatorum*. But for the bowels it needs not ſo much, as for the braine: and ventricle, for Nature hath ſo ordained, that the yellow choler that flowes from the gall into the *duodenum*, ſhould purge the entrailes, and wash away these phlegmaticke ſuperfluities, and this in time will turne to the nature of *Gypsum phlegma*, which is of a ſlimier, and in time of a more obdurate nature, in ſo much that it will grow as hard as a playſter, with long remaining in one place, like fen-wa- ter

ter that turnes into the nature of mud : and this is it that stryes in the joints, and causes the incurable knotty gout, whereof the Poet speaks,

Ovid. Pont. lib. 1. *Solvere nodosam nescit medicina podagram,*  
*Nec formidatis auxiliatur aquis.*

This was also in a woman whereof *Cel. Rodiginus* makes mention : I read, saith hee, amongst the learned, of a certaine kinde of phlegme like unto plaister, bruised into wa-  
ter, which in a short space abiding in the joints of the members, growes as hard as plaister stone it selfe : we have, saith hee, an example of a woman, which was grievously vexed with an itch in the spondles or joints of the back bone and reins : which she rub-

*Cel. Rodig.* *bing* very vehemently, and rasing the skinne, *ca. 12.* small mammocks of stone fel from her, to the number of eighteen, of the bignes of dice, & colour of plaister.

3 There is *salsum*, of a saltish nature by the admixtion of brackish humours and of cho-  
ler, which being in the ventricle, causeth an hydropicall thirst, and somewhat excoriates the intals. *Plato* in his *Timaeus* speaketh of this :

this : φλέγμα δὲ, &c. for phlegm beeing by nature sharp, and of a brinish quality, is the off-spring of all diseases which consist of a fluxile humor, and according to the diversity of places whither this brackish humor doth insinuate it self, the body is teend and accloid with divers and manifold maladies. So *Hip. lib. de pocrates* speaks of this, τὸ δὲ φλέγμα δρίμεσι χυμοῖσι μεμίγμενον, ὅπει διὰ προσπίσσην ἐσ ἀνθεας τόπος, ἐλκοῦ. Bitter and salt phlegms where-soever it falls into unwonted places, it doth exulcerate. There is also *Acerosum phlegm.* sharp and tart, which almost is of the same nature with the former, caused chiefly of the mixture of melacholy indued with the same quality. The last is called *Tenui*, which is ver-  
 ry waterish and thin of substance, which we ordinarily term rheum, which comes of the word πτεινος; to flow; there be three kindes of it; the first is called *Branchus*, which hath his current from the head into the jawes: the second is called *coriza* or *Blævia*, which runs from the nostrils, wee call it the pose, thereupon *blennius* is used for a foole, *homo obesæ natuæ*: as contrariwise *homo emunctæ naris* for a wise man. The last is called *catarrbus*, of κατεινω and πισ, whose matter bath the passage downward into the *affera arteria*, *riso*.

ria, the breast, and the roomes that are contiguous, which usually is a cause of the cough. For the humors make an opilation in the lungs, and stop the pores, whence our breathing aire doth evaporate, and whither it beeing drawne in, doth pierce and betake it selfe, thereupon there is made a resultation, and a strugling with the humour and the aire, which causeth the cough: Though it may happen also, the cause beeing in the *aspera arteria*, as it is well knowne to them that are but initiated into physicke. Though *Hippoc.li.de pocrates* seemes to say, All cough breedes *flatibus, se-* in the mid-way of the artery, not in the lungs. These are his words: For the spirit which we attract (sayth he) is carried to the lungs, and is sent backe by an *expiratio* or regurgitation, and when the rheum distil'ing down, doth meet the spirit ascending in the artery, the cough is caused, and the phlegmaticke matter cast up, which causeth an exasperation in the artery by the humour which lies in the internall hollowes of the exuberances of our artery: which causeth great heat to bee engendred there, by the coughing motion, which heat drawes a succendent phlegme, from the braine still

*Hippoc.li.de pocrates* seemes to say, All cough breedes *flatibus, se-* in the mid-way of the artery, not in the lungs. These are his words: For the spirit which we attract (sayth he) is carried to the lungs, and is sent backe by an *expiratio* or regurgitation, and when the rheum distil'ing down, doth meet the spirit ascending in the artery, the cough is caused, and the phlegmaticke matter cast up, which causeth an exasperation in the artery by the humour which lies in the internall hollowes of the exuberances of our artery: which causeth great heat to bee engendred there, by the coughing motion, which heat drawes a succendent phlegme, from the braine still

more

more procuring an extreme cough. All phlegme is generated of crudity, though it do attract some bad accidentary quality, whereof it hath the denomination; and the physitians are of that opinion, that natural phlegme concocted will turn to bloud. *Suidas* saith of it, φλέγμα δύγινεται περιστεναπό της βοφης: πρωτον γάρ από βοφης τὸ διμα, τὸ δὲ φλέγμα πρωτον τὴν ἀπέπλων: phlegme is not ingendred the first after meat, but the first after our aliment is bloud, phlegme is the first after concoction: for the place or receptacle of phlegme, it is not determinate, but it is evident that it hath his mansion in the braine, and the ventricle, and the bloud. Where in the first if it be not evacuated in time, but still be suffered to accrue and clung together, it will breed a *dysodia*, and will indanger the whole nature, by damming up the pores of the brain, and there generating an Epilepsie, Apoplexy, Lethargy, Vertigo, or any such disease that proceeds from such cold qualities and other bad humours; which *Fuchs* speaketh of at large: as also for the latter in the ventricle and bloud, if it bee not purged forth, it will grow to such a passe, that most of our nourishment wil be converted into phlegme, our veines will

*Leon. Fuchs.*  
*sius, de san.*  
*et mal. hum.*  
*corp. 19, 21,*  
*26, 28, 29.*

be possessed with a clammy humour whic' i  
may hinder the course of the bloud, corrup-  
ting the spirits, and bringing a mortifying  
cold over all the body: or it wil grow in the  
ventricle to such a masse, that it wil at the re-  
ceit of any hot moisture send up such an as-  
cending fome, that it wil be ready to quirken  
and stifle us. Instance might be given of ma-  
ny that have bin troubled with the matter of  
it above measure. One lately was so cloyed  
with this humor, that as he sate in his chaire,  
he suddenly was surprised with the surging  
fome, who swooned as he sate, and having  
oile of cinnamom (which is a soveraign helpe  
for it) ministred unto him, at the length came  
to himselfe, by the heat of the oil which re-  
vived him, and voided a great abundance of  
roping phlegm, by the loosning vertue of the  
same. For the intimates of this complexion,  
they by nature are alwaies pale coloured,  
slow paced, drowsie headed, of a weak con-  
stitution, for the debility of naturall heat: :  
they be also dull of conceit, of no quicke ap-  
prehension, faint hearted, most subject to  
impostumes, mild of nature, seldom insensed  
with anger, vext much with wrinching and  
griping in the bowels, sore tormented with  
the grievous pain of the wind cholick.

## C A P. XII.

*Of a Melancholick complexion.*

The melancholick man is said of the wise to be *aut deus aut demon*, either angel of heaven, or a fiend of hel: for in whomsoever this humor hath dominion, the soule is either rapt up into an Elysium or paradise of blisse; by a heavenly contemplation; or into a direful hellish purgatory, by a cynicall meditation: like unto a huge vessel on the rolling sea, that is either hoist up to the ridge of a maine billow, or eft hurried down to the bottome of the sea vally: a man is ever lightly cast into a trance or dead slumber of cogitations, by reason of this sad heavy humor, always stoically visaged, like gout headed *Archesilas*, &c them of whom the Poet speaks,

— *Ærumnosig, Solones*

*Persius.*

*Obstipo capite & figentes lumine terram,  
Murimura cum secum & rabiosa silentia ro-  
dunt;*

*At q̄ exporreto trutinantur verba libello:  
Ægroti veteris meditantes somnia gigni  
De nihilo nihil, in nihilum nil posse reverti.*

Like pumpion-headed Solonists they looke,  
 The dull earth is their contemplation booke ;  
 They madly murmure in theselves for rount,  
 They heave their words with Leavers from  
 their mouth :

They musing dream on th' antick axiom,  
 Nought's framid of nougts, to nought ne  
 ought may come.

Of all the four, this humor is the most un-  
 fortunat and greatest enemy to life, because  
 his qualities being cold and dry , do most of  
 all disagree from the lively qualities , heate  
 and moisture:either with his coldnes extin-  
 guishing naturall inherent heat, or with his  
 driness sucking up the native moisture. The  
 melancholick man therefore is said to bee  
 borne under leaden *Saturn* ; the most dis-  
 strous and malignant planet of all, who in his  
 copulation and conjunction with the best,  
 doth dul and obscure the best influence and  
 happiest constellation. Whose qualities the  
 melancholick man is indowed with, being  
 himselfe leaden, lumpish, of an extream cold  
 and dry nature, which cuts in twain the thred  
 of his life long before it be spun ; insomuch  
 that he may rightly say with *Hecuba*, though

Eurip. in his she spoke of a living death,

*Hecuba.*

Tέθρυξ ἔγωγε πρὶν δαῦίν :

I am

I am dead before the appointed time of death. For this humor if it be not oft helped with mirth or wine, or some other accidental cause which is repugnant to his effect, it wil cause nature to droup, and the floure of our life to fade in the budding prime. These means to cherish, foster, and prolong our life, are like the rayes of the Sun, to raise and lift up the hyacinth or violet, being patted down to the earth with sudden droppes of raine, wherof the Poet speaks,

*Qualis flos violæ seu purpurei hyacinthi  
Demittit pressas rora vel imbre genas,  
Mox q̄ idem radijs solis reperfactus amici  
Accolit multo latius honore caput, &c.*

Like as the Hyacinth with purple hew,  
Hangs downe his head, ore-drencht with sil-  
ver dew,  
And eft when Sol ha's drunke up th' driz-  
ling raine,  
With smiling cheare'gins lookefull pert a-  
gaine;

Even so the soule being pressed downe  
with the ponderous weight of melancholie,

and as it were a thrall unto this dumpish humor, is rowzed up with wine and merriment especially, and infranchis'd again into a more ample and heavenly freedom of contemplation. This humor is termed of many, *ναθος ιρενεος*; as of *Aul. Gel.* so of *Cel. Rhod.* and others; who aver that those that are born under *Saturn*, melancholike men, as *Saturn* is the highest planet of all, so they have the most aspiring wits of all. Divine *Plato* affirms, that those have most dexterical wits, who are wont to be stird up with a heavenly fury: he saith, *frustra poeticas fores, &c.* hee that knockes not at the portal of Poets Inne, as furious and beside himself, is never like to be admitted in. A man must not with the foole in the fable, rap at the wicket with the five-penny nayle of modesty, if he meane to have entrance into the curious roomes of invention. *Seneca* sayth, *Nullum sit magnum ingenium sine mixtura dementiae*: wit never relishes well unless it taste of a mad humour, or there is never any surpassing wit which is not incited with fury. Now of all complexions, Melancholy is *Oestropertita, furore concitata*, most subject unto furious fits: whereby they conclude, That melancholike men are endowed with the rarest

*Aul. Gel. lib.*

*18. c4. 7.*

*Noc. Attic.*

*Cel Rhod.*  
*17. 5.*

rarest wits of all. But how shallow this their reason is, he that hath waded into any depth of reason may easily discerne. They might proove an Asse also of all other creatures most melancholick, and which will bray as if he was horne mad, to be exceeding witty. They might say this as well, That because *Saturne* is the slowest planet of all, so their wits are the slowest of all. I confess this, That oftentimes the melancholike man, by his contemplative faculty, by his assiduity of sad and serious meditation, is a brocher of dangerous Matchiavellisine, an inventor of stratagems, quirkes, and policies, which were never put in practise, and which may have a happy successe in a kingdome, in military affaires by land, in navigation upon the sea, or in any other privat peculiar place: but for a nimble, dextericall, smirke, pregnant extemporary invention, for a sudden *λύχνιον*, a pleasant conceit, a comicall jest, a witty boord, for a smugge neat stile, for delightsome sentences, vernished Phrases, queint and gorgious elocution, for an astounding Rhetoricall vein, for a lively grace in delivery, hee can never bee equivalent with a sanguine complexion, which is the paragon of all, if it go

not astray from his owne right temper and happy craisis, nay the former must not so much as stand at the barre, when the later with great applause can enter into the lists. Hee that wishes this humour whereby hee might become more witty, is as fond as *Democritus*, who put out both his eys voluntarily, to be given more to contemplation. Of all men wee count a melancholick man the very sponge of all sad humours, the *Aqua-fortis* of merry company, a thumbe under the girdle, the contemplative slumberer, that sleepes waking, &c. But according to physicke there bee two kindes of melancholy, the one sequestred from all admixtion, the thickest and driest portion of bloud not adust, which is called naturall, and runnes in the vessels of bloud, to bee an ahiment unto the parts which are melan-

*gol. Rhod.* cholickely qualified, as the bones, gristles, li. 57, ca. 5. sinewes, &c. The other is *καταχειαυμίνη* *μελαγχολία*, which is a combiſt black choler, mixed with ſaltiſh phlegmaticke humour, or cholerickē, or the worſt ſanguine. If you desire to know this complexion by their habit and guise: They are of a black ſwarthy viſage, dull paced, ſad counte-nanted, harbouring hatred long in their breasts,

breasts, hardly incensed with anger, and if angry, long ere this passion bee appealed and mitigated, crafty headed, constant in their determination, fixing their eyes usually on the earth, while a man recites a tale unto them : they will picke their face, bite their thumbes, their eares will bee sojourners, like Cleomenes in *Plutarch*, *Animus est in Peloponeso* : their wit is a wooll-gathering, for laughing they be like almost to *Anaxagoras*, of whom *Aelian* sayes, πότ' δύ γέλα, he never laugh ; they be much given to a solemn monastic life, never wel-nigh delighted with consort ; very subiect to passions, having a drop of words, and a flood of cogitations, using that of *Pythagoras*, μὴ εἰ πολλοῖς ὀλίγα, οὐδὲ εἰ ὀλίγοις πολλά : they are cold in their externall parts, of a kind nature to them with whom they have long converst, and though they seeme for some dislike to alienate their minds from their friend, yet are they constant in affection.

But for the first kinde of melancholy, it is ever the worthier and better. This they call the electuary and cordiall of the minde, a restorative conseruice of the memory, the nurse of contemplation,

cion, the pretious balm of wit and policy: the enthusiasticall breath of poetry, the foyson of our phantasies, the sweet sleep of our senses, the fountain of sage advice and good purveyance; and yet for all this it comes far behind the pure sanguine complexion. Neither do I think it is to be adorned with these habiliments of words, and pranckt up with such glorious titles as usually it is, of whom wee do usually treat of it. For the later, it causeth men to be aliened from the nature of man, and wholly to discard themselves from all society, but rather like hermits and old Anchorits, to live in grots, caves, and other hidden cels of the earth: the first may be compared to an Eagle, *quæ altissimè volat: sed tardissimè se elevat;* which soareth high, but is long ere she can raise up her selfe. To *Oedipus*, of whom *Euripides* saith,

Θ' δ' ἀ' γπ' ἀγαυδος, μεγαφρονῶν.

So this melancholy causeth one look to be on earth creeping, yet their minds soaring a-lost in heaven. The later to *Rufus in Anson*. (the fond Rhetorician) of whom the Poet speakes, that there was no difference betwene himselfe and the stone statue, but

but that it was harder, and hee softer.

*Unum hoc dissimile est, mollior id est.*

Auson.

Or to *Niobe*, when she was converted into a marble image by *Latona*, for he that is possessed of this melancholy, hath both soule and body as glued unto the earth. The chiefe place of this humor is the spleen, though it be in many other divers places. Now for all these humors, it is good for a man first to make a wise scrutiny, whether hee be inclining to the excesse of any of them, then to use a diet, and to reject such nutriment as wil increase this humour which is predominant in him: for the natures of all usuall meats, fruits, liquors, spices, herbs, and such like, it is easie for a man of reading or judgment, perfectly to be acquainted with, or at least to give a guesse at their properties & qualities.

For this purpose Master *Cogan* hath made an abstract of our ancient authors, not unworthy to be perused, intituled the haven of health, wherin is set downe a *criterior* of usuall qualities and predominant properties, inherent in the forenamed subjects.

Cap.

## CAP. XIII.

## Of the conceits of melancholy.

*Fernel.* **F**ernelius describes this later kind of melancholy, which is feculent and adust, to be *mentis alienatio, qua laborantes vel cogitant, vel loquuntur, vel efficiunt absurdum, longeque à ratione, & consilio abhorrentia, eaque omnia cum multa & modestitia: a losse of wit, wherewith one beeing affected, either imaginis, speaks, or doth any foolish actions, such as are altogether exorbitant from reason, and that with great timorousnesse and sorrow.* They that bee accloyed with it, are not onely out of temper for their Organs of body, but their minds also are so out of frame, and distract, that they are in bondage to many ridiculous passions, imagining that they see and feel such things as no man else can either perceive or touch:

*Arist.lib.3. like to him in Aristotle, of whome the meteor.ca.4. Philosopher sayes it happened unto him, οὐκ εἶδε βλέποντι, &c. who being purblind, thought he alwaies saw the image of one as hee was walking abroad, to be an adverse object unto him. We will treate of some merry*

merry examples, wherof we read in *Galen*; *lib. 3. de locis affectis*, in *Laurentius Medicus cap. 7. de morbis melanchol.* In *Eustus*, *Scaliger*, *Agrippa*, *Athenaeus*, and others. There was one possest with this humor, that tooke a strong conceit, that he was changed into an earthen vessell; who earnestly entreated his friends, in any case not to come neare him, lest peradventure by their jostling of him he might bee shak't or crusht to pieces.

Another sadly fixing his eies on the ground, and hurckling with his head to his sholders, foolishly imagind, that *Atlas* being faint, & weary of his burthen, would shortly let the heavens fall upon his head, and break his crag.

There is mention made of one that perswaded himselfe he had no head, but that it was cut off. The physitian *Philotinus* to cure him, caused a heavy steel cap to be put on his head, which weighed so heavy, and pincht him so grievously, that he cried amaine, his head ak'd: Thou hast then a head belike, quoth *Philotinus*. *Iulius Scaliger* relates a merry tale of a certain man of good esteeme, that sitting at the table at meat, if he chanced to heare the lute played upon, took such a conceit,

conceit at the sound or something else, that he could not hold his urine, but was constrained eft, to pisſe amongst the strangers legges under the table. But this belongs to an antipathy more.

Iul. Scal.

There was one so melancholick, that he confidently did affirme his whole body was made of butter; wherefore hee never durst come neere any fire, lest the heat should have melted him.

*Cippus* an Italian King, beholding & wondering at in the day time, the fight of 2 great bulls on the Theatre, when he came home tooke a conceit hee should be horned also: wherefore sleeping upon that strong conceit, in the morning hee was perceived to have teall hornes budding forth of his brow, only by a strong imagination, which did elevate such grosse vegetative humor thither, as did serve for the growth of horns.

*Peter Mes.* We reade of one that did constantly bee-  
and *Cornel.* leeve that hee was the snuffe of a candle,  
*Agrip. li. 1.* wherefore he entreated the company about  
*Occult. Phil.* him to blow hard, lest hee should chance to  
ca. 64. goe out.

Another upon his deathbed greatly groaned, and was vexed within himselfe above measure with a phantasie: who being demanded

manded why he was so sorrowful; and bidden withall to cast his minde upon heaven, answered, that hee was well content to die, and would gladly be at heaven, but hee durst not travell that way, by reason of many theeves which lay in wait and ambush for him in the middle region, among the clouds.

There was an humerous melancholy scholler, who being close at his study, as hee was wiping his rheumaticke nose, presently imagined that his nose was bigger than his whole body, and that the weight of it weighed downe his head, so that he altogether was ashamed to come into company. The Physitians to cure him of this conceit, invented this means: they took a great quantie of flesh, having the proportion of a nose, which they cunningly joined to his face whiles hee was asleepe: then beeing waken, they rased his skinne with a rasour till the bloud thrilled downe, and while hee cried out vehemently for the paine, the physitian with a jirke twitcht it from his face, and threw it away. Of his conceit that thought himselfe dead, it is related of many, who was cured after this manner: they furnisht a table with variety of dishes, and caused thre or foure in white linnen  
sheeſſ

sheerst to sit downe and eat the meat in his presence : who demanded what they were ; they answered that they were ghosts. Nay then, replied he, if Spirits eat, then I thinke I may eat too, and so he fell roundly to his vi-  
ctuals , having not eat any in a seven night before.

There was one that tooke a conceit he was a god ; who was thus cured of his maladie ; he was pent up in an iron grate, and had no meat given him at all, only they adored him, and offred to his deity the fumes of frankin-  
cense, and odours of delicate dishes which alwaies past by him. Whose deity grew at length so hungry , that he was fain to con-  
fesse his humanity, unlesse he meant to have bin starved.

The like we reade to be reported of *Meneocrates*, who being a great physitian , and doing many wonderfull cures , had such a swelling pride, and over-weening opinion of himselfe , that he esteemed himselfe a god : wherefore he thus wrote to *Philip* King of *Macedon*, Μενεκράτης ζεὺς Φιλίππω ιναγίηται; Thou rulest in *Macedon*, I in medicinē : thou canst destroy those that are well, if it please thee, I can restore health to them that are ill : I can deliver the strong

from

from sicknes, if they wil obey my precepts, so that they may come to the pitch of old age ; I *Iupiter* give life unto them. But it is apparent by *Athenaeus*, that he did this as besides himselfe with melancholy; for these bee his words : πρὸς ὁν μελαγχωλῶντα ἐπέσταλεν & Φίλιππος, Μενεκράτες ὑγιάντειν : that is, Vnto whom being possest with this mad humor of melancholy, *Philip* writ an Epistle thus ; *Philip*, to *Menecrates sanitatem mentis*, his right wits.

There was one that perswaded himselfe he was so light, that he got him iron shooes, lest the wind should have taken up his heels.

Another ridiculous foole of Venice verily thought his shoulders and buttocks were made of brittle glasse; wherfore he shunned all occurrents, and never durst sit downe to meat, lest he should have broken his crackling hinder parts : nor ever durst walke abroad, lest the glasier should have caught hold of him, and have used him for quarels and panes.

But of all conceited famous fooles, hee is most worthy to be canonized in the chronicles of our memory, that chose rather to die than to let his urin go, for he assuredly beleaved that with once making water he should

drowne all the houses and men in the town where hee dwelt. To the making away of which conceit, and to make him vent his bladder, which otherwise woulde in a short time have caused him to die; they invented this quirk, to wit, to set an old ruinous house forthwith on fire, the Phyſitians caused the bells to ring backward, and intreated a many to run to the fire: presently one of the chiefe inhabitants of the town came running post-haste to the sicke man, and let him understand the whole matter: shewing him the fire, and withall desiring him of all favor, very earnestly, and with counterfeit teares, to let goe his urine and extinguish this great flame, which otherwise woulde bring a great endamagement to the whole town, and that it woulde burne also the house up where hee did dwell. Who presently not perceiving the guile, and mooved by the mans pittifull lament and outcry, ſent forth an abundant ſtreame of urin, and ſo was recovered of his malady. Divers other pleasant examples are recited of antient writers, but our ſhort-breathing pen haſtens to the races end.

Cap. X.

## C A P. XIV.

## Of the dreams of complexions.

The poetical writers make mention of two sorts of dreames, the one proceeding ex ebarnea, the other è porta cornea, frō the former gate fabulous and false events doe issue, from the latter true and full of soothfastnesse: which *Coluthus* the Theban Poet in his *Helenes* rape thus describes.

Νῦξ δὲ πόγων ἀμπαυμα μέτ' ἡλιόιο κελέωνδες Coluthus in  
Υπνὸν ἐλαφρίζεται μητῆρος ὥπασεν ἐώς Ελένης.  
Αρχαμένη: δειάξει δὲ πόλας ἀίξεν ὄνείρων: Δρπαγῆς  
Τὴν μὲν ἀλιγθεας κεράων ἀπελάμπετο κόσμω,  
Εἴδεν ἀναδράσκεις θεῶν γικερτέες δύρφα: Ενεάδ.  
Τὴν δὲ δολοφροσύνης κενέων θρέπτειρας ὄνείρων.

Which *Virgil*, in the 6 of the *Aenead*. at the end thus also paints forth,

Sunt geminae somni porte, quarum altera fertur

Cornea, quæ veris facilis datur, exitus umbris  
Alter a candenti perfecta nitens Elephanto:  
Sed falsa ad cœlum mittunt insomnia manes.

Which 2 gates, maugre this my waiward  
and dampish *Genius*, which hales me at this  
instant from my poeticall throne, I will thus  
describe in our tongue ;

*Where slumbering Morphens wont there been  
two gates,*

*Twixt both dull Somnium in her cabbin lies,  
Who halfe asleep, hard at the darning waits,  
To answer our nocturnal phantasies :  
Of born it is, whence she doth prophesie ;  
Whence not, it is of burnisht Ivory.*

*Lucia in his* Of these Homer, Od. 19: a little after Pe-  
*Gallus, or* in *Penelope's dreams of the goose*; *Ausonius in his*  
*Somnium*, *Ephem. Hor. xarm. 3. 27.* *Lucian, Plato, and*  
*speaks also* *of due aureæ* *many others make mention.* And true it is,  
*portæ, two* *that all dreams be either true or falfe, either*  
*goldengates, prognosticous of some event to fall out, or*  
*false illusions : as when we dreame we have*  
*store of gold with Luc.* and all our gold is  
*turned into coles.* *But to draw more neere*  
*unto our purpose, dreams be of three kindes,*  
*as Joach. Fortius Ringelberg notes, Fatall,*  
*Vain, Naturall.*

*Fatall or portentuous, which do fore-di-*  
*vine, and are as it were prophets to presage*  
*and foretell events that shal happen unto us;*  
*whether*

whether they be allegorical or not : such a dream is called *δεῖπνος*, of *δεῖν* and *πνέω*, as the Schoolemen speake, because they foreshew an existent thing to come as we would say. It is termed *δεῖπνηματος*, and *δεῖν οὐρφή*, especially if they be in a high measure: althoug *Aristotle* deny that any dream is sent of God, but prophanelly.

For this is the difference betwenee *δεῖπνον* and *δεῖπνος*, saith *Suid*. that the first is *δεῖν-ματον* καὶ *δεῖπνος προπαγόρευτιχον*, the last fore-prophesies. These *δεῖπνα* or fatal dreams be prognosticous of either good or bad succes, as this ; *Hecuba* dreamed that shee had brought forth a burning torch, which was an intimate of *Paris*, who was then in her wombe, and who shoulde in after-times be the destruction and fire-brand of *Troy*.

*Suidas.**Cicero.*

So *Caesar* Dictator dreamed he had copulation with his mother, which did uncloud as by a silent oracle, that the earth the mother of all things should bee under his subjection.

*Penelope* dreamed of twenty Geese that came into her hall, and did pecke up all her wheat : and that an Eagle came from an high mountaine, and seising upon them did eftsoone kil them. Which was a shadow of *Hom. 19 Od.*

Ulysses (by the Eagle) who should put the  
suiters of Penelope to flight.

Herod. &  
Iustin.

Astyages saw in his steepe a vision of a  
Vine, which did spred it self from the womb  
of his only daughter, by whose flourishing  
branches al Asia was overshadowed. Which  
foretold by the Augurs, was a shadow of Ci-  
rus, by whose meanes Astyages should lose  
his kingdome.

Apuleius de  
dogm. Plat.  
l. 2. et Laert.

Socrates in Dio : Laertius dreamed,  
That hee saw a young Cygnet waxe fledge  
in his bosome, and eft beeing winged,  
to flie aloft, and fill the aire with melo-  
dious Carols. Which did as it were pre-  
divine the admirable eloquence of Plato his  
scholer.

The history is well knowne of Croesus  
his dreames ; Whercof Pertelot speakes  
to Chaanticlere, in the merry tale of the  
Nuns priest.

La Croesus, which was of Lydia King,  
Dreamt he not that he sate upon a tree,  
Which signified that he shoulde hanged bee.

Many more be rehearsed in that place, which  
is worthy to be read: wherin the poet shewes  
himselfe both a Divine, an Historian, a Phi-  
losopher

Iosopher and Physitian. In treating of dreams, we wil not intermeddle with these, the ominous and fatal dreams wee read of in the sacred writ. One portentous dream I wil recite which comes to my memory, and which I my self heard related of the party that dreamed it.

There was one that dreamed she was walking in a greenish mead, all fragrant with beautifull flours and flourishing plants, who whilst she wondred and stood as amaz'd at the glory of the spring, an ancient sir, all wither'd and lean-faced with oldnes, the very emblem of death, made toward her with a green bough in his hand, sharpening it at the end; who as she fled away from his pursuit, darted it ofte at her, the branch 3 times comming very neere her, yet did not touch her at al: who whē he see he could not prevail with his aim, vanished ofte away & left the bough behind, and she as astounded & affright with the dream, presently awoke. Now mark the sequel of it: within 3 dayes after she was for her recreation sake walking in a greenish inclosure hard by a pond side, & on a suddē her brain was so intoxicat & distempered, whither wth a spice of a *Vertigo*, or what a amazing disease soever, I know not, but she was

hurried into a deep pond with her head forward, being in a great peril of drowning, and if she had not caught fast hold by chance of a branch that hung over the water, shee had been drowned indeed.

These also are fatall dreames : as when we dreame of Eagles flying over our heads, it portends infortunatenesse. To dreame of marriages, dancing, and banqueting, foretells some of our kinsfolkes are departed : to dreame of silver, sorrow, if thou hast it given thy selfe : of Gold, good fortune ; To lose an axle-tooth or an eye, the death of some speciall friend. To dreame of bloudy teeth, the death of the dreamer : to weep in sleepe, joy : to contemplate ones face in the water, and to see the dead, long life. To handle lead, some melancholike disease. To see a hare, death. To dreame of chickens and birds, commonly ill luck. All which, and a thousand more, I will not aver to be true, yet because I have found them or many of them fatall, both by myne owne and others experience, and to be set downe of learned men, and partly to shew what an ominous dreame is, I thought good to name them in this chapter.

Vaine dreames bee, when a man imagines  
he

hee doth such things in his sleepe, which hee did the day before, the species being strongly fixed in his phantasie, as if hee having read of a *Chimæra*, *Sphinx*, *Tragelaphus*, *Centaurus*, or any the like poeticall fiction, sees the like formed in his phantasie, according to their peculiar parts : and such as when wee dreame wee are performing any bodily exercise, or laughing, or speaking, &c. These also may be fatall, as if we dreame we doe not any thing with the same alacritie, with the like cunning, and in the same excellencie in our sleepe, as wee did them in the day time, they foreshew some perturbation of body, so sayth the Physitian in his treaty of dreams: Hippoc. lib.  
of Dreams. for hee saith that those dreames which are not adverse to diurnall actions, and that appeare in the purity of their subjects, and eminencie of the conceived species, are intimates of a good state of health: as to see the Sunne and Moone not eclipsed, but in their sheene glory: to journey without impediment in a plaine soile; to see trees shoot out, and ladened with varietie of fruits, brookes sliding in sweet meades, with a soft murmure, cleare waters, neither swelling too high, nor running

ning nigh the channell, those sometimes are vaine, and portend nothing at all: sometimes they signifie a sound temperature of body.

The last kinde, which is most appertinent to our treatise, is a dreame naturall: This ariseth from our comple .ions, when humours bee too abundant in a wight; as if one be cholericke of complexion, to dreame of fire-workes, exhalations, comets, streking and blazing meteors, skirmishing, stabbing, and the like. If sanguine; to dream of beautifull women, of flowing streames of bloud, of pure purple colours. If phlegmaticke, to dreame of surrounding waters, of swimming in rivers, of torrents and sudden shewres, &c. If melancholick, to dream of falling downe from high turrets, of travelling in darke solemne places, to lie in caves of the earth, to dream of the divel, of blacke furious beasts, to see any the like terrible aspects.

*Cæl. Rhod.* *Albertus magnus* dreamed that hee drunke blacke pitch, who in the morning when hee awoke did avoid abundance of blacke choler.

Concerning these forenamed complexiō-  
nate dreaines, looke *Hippocrates de insom-  
niis,*

niis, sc & t. 4. But these may belong more unto a distemperature by a late misriet in any complexion confusedly, than to a naturall complexion indeed. as when a man after a tedious wearisome journey doth inflame his body with too much wine, in his sleepe hee shall see fires, drawne swords, and strange phantasma's to affright him, of what complexion soever he be. So if we overdrink our selves we shall dream (our nature being wel neie overcome) that wee are in great danger of drowning in the waves: so if wee feed on any grosse meats that lie heavy upon our stomack, and have a dyspepsy or difficult concoction, we shall dream of tumbling from the top of high hills or wals, & awaken with all before wee come to the bottom, as wee know by experience in our own body, thogh not of a melancholike constitution ; yet it should seem too, that this humour at that instant domineers especially, by reason of the great tickling of our spleene in falling from any high roome, which we eath perceive when we awake suddenly out of that dream. They that are desirous further to quench their thirst concerning this point, let them repaire to the fountaines, I meane to the plentifull writings of such learned authors, as write of

of dreams more copiously, as of Cardan that writes a whole treatise *de insomniis*, and the Alphabet of dreames, and Peter Martyr, part. I. com. pl. ca. 5. and many others.

## CAP. XV.

*Of the exactest temperature of air,  
wherof Lemonius speaks.*

They that never have relished the ver-  
ture of dainty delicates, think homely  
fare is a second dish, saith the Poet: they that  
never have been ravished with the sense-be-  
reaving melody of *Apollo*, imagin *Pans* pipe  
to be surpassing musick: they that never have  
heard the sweet voic'd Swan and the Nigh-  
tingall sing their sugred notes, do perswade  
themselves that Grasshops and Frogs with  
theis brekekekex coax can sing smoothly,  
when they croak harshly: as *Charon* in *Ari-  
stoph.* bidding *Bacchus* as hee past to hell in  
his boat over Acheron to row hard, for then  
he shoulde heare a melodious sound of frogs.

*Arist. in his  
Rane.*

—— *Bασάχω γύναιον θαυμασο, &c.*

Singing like swans before their death: so they  
that

that have never seen in any; or at least never contemplated this heavenly harmonical crosis, this excellent and golden temperature, this temperament *ad pondus*, do surmise that there cannot be a more perfect crosis and sweet complexion, than those that are vulgar to the common eye: when indeed there is no complexion, no temper that is perfect and pure to any eye, though the sanguine doe excell all the rest:

*Quantū lenta solent inter viburna Cupressi.*

As far as the high and beautifull Cypres tree peers over the limber shrub & lower Tamarisk. This golden temperature must be onely understood and seen with the internal eyes of reason, seeing it hath not a reall existence. Which wee may describe notwithstanding, to shew how neer he that hath the best, coms ne unto the best; & how far he that hath the worst doth wander & digresse from the best. He whom we are taking in hand to blazon out according to our meaner pensil, may be likened to Ciceros & Quintilians orator, to Xenophons Cyrus, to Aristotles Felix, to Sir Thomas Moors Utopia, to Homers Achilles, to the Stoicks perfect man, to Euripides his happy

happy soul; in the end of his *Eleætra*, and in his *Hecuba*, where he saith,

Hecuba her  
words in  
Euripides.

— Καῖτος δὲ ὀλβιώτατος  
Οὐ τῷ κατ' ἡμαρτυρίαν μηδεν κακόν.

He is in a most happy case, to whom never a day there happens any ill. There was never any of these in the same perfection they are described: who is so happy? nay, who on earth almost cannot say with the sycophant in *Aristophanes*,

Arist. in his  
Plut. act. 4.  
Scen. 3.

Καὶ τρισχακοδάμων καὶ τεβάκις, καὶ  
Πεντάκις, καὶ δωδεκάκις, καὶ μυριάκις.

I am thrice unhappy, and four times and five times, and 12 times, and an hundred times. None of these (I say) are lim'd out, as if there were the like in eminencie and dignity, but either for affection, or a fume of glory, by their applausive description, or else for a *debetere*, to shew what they ought to be: so this temperature must bee depainted forth of us, not according to his existency, as if there were the like extant, but according to a kind of exigency, as it should be inherent. The man then that hath this crafts is absolute in the

equall

equall poize of the elements: he is sayd to be perfect according to the perfect square of *Polycletus*, who (as *Fabian* reports) for his cunning did merit a name above all mortall men, for carving images, being called the *Archetypus* of all artificers: in this eucrasy there is an absolute symmetry, a sweet consent, a harmony of the first qualitieſ, in the whole ſubjeſt a conſpiration of all faculties. Hee that is endowed with it, all his ſences are vigorous and lively, all his innate powers do performe their duties without indammage- ment each to other, and without impeach- ment to the whole. His material parts have *Hip. de vita.* *ὑδατος λεπτότατου, καὶ πυρὸς ἀργότερον*, which *li. 1. ſett. 4.* implies that there is *σύγχρονος ὑγειοτάτη*: His braine is neither moist nor dry, his mind acute, industrious, provident, his maners incorrupt, wit singular, dextericall, pregnant, admirable: his memory ſtable, like unto *Seneca's*, who witnesſeth of himſelue, that *Sen. in pro- log. ad De-* hee could eaſily have recited by heart many *things, usque ad miraculum*, to the ad- clam. miration of all men. Like unto *Cæſars*, who could ſpeake two and twenty lan- guages, write, invent, and understand a tale told, all at one time: his nature calme, not exposed to the blaſt of vitious pertur- bations,

bations, as he is not rash and heady in his attempts, so is hee no procrastinator, but in all enterprises making choice of wisedome and judgement his Delegates, his disposition is so generous, that without all compulsion he will raine in his head-strong and untamed appetite with the bridle of reason. Hee is neither puffed up with prosperity, nor of an abject and drooping carriage by adversity, though he be tossed never so upon the surging waves of fortune: hee holds fast the helme of confidence, never in the least daunger to sinke downe to the gulfy bottome of despaire. Being in a pecke of troubles, hee loses not a graine of courage and true fortitude. For patience he is another *Atlas*, that will cage a whole world of injuries without fainting; in whom are affections, but they be all used in their proper objects, he followes not their stream, he is witty, not addicted to scurrility, all his conceits are seasoned with the salt of discretion, as they tast not of a scenical levity, so they relish not a cynicall gravity and severity. In matters of moment he demeans himselfe as a grave umpire, with a wise deportment he ballances al his words and deeds with gravity and discretion, his tongue

tongue is the usher of his sage advice, repen-  
tance, which usually lies at the doore of rash  
folly, never once comes so much as within  
the precincts of his court: for his chastity he  
is an admirable president and patterne, his  
chrystall eyes and sweet countenance, are the  
heraulds and characters of his gracious and  
compenable, and vertuous mind; his very  
nod is vices scourge, in his whole habit, co-  
lour, lineaments, beauty, portraiture, there ap-  
pears an heroical majesty, there shines an ad-  
mirable decencie, insomuch that he may ea-  
sily allure the greedy spectator, not onely to  
stand admiring of him, but withall intirely  
to embrace & love him. His head is not ob-  
lique & angular, but right orbicular: his haire  
not harsh, but smooth and soft, his forehead  
not harbouring in the wrinkeling pale envy,  
but like theirs rather,

*Qui Thymeleim spectant derisoremq; Catonem.*

His face is not overspred with the clouds of  
discontent at any time, but having a lovely  
amiable aspect full of all pleasance, wherein  
the snowy lilly and the purple rose do strive  
for preheminence and dominion. In his life

he is neither a *Democritus*, who ever  
laught, nor an *Heraclitus*, alwaies blubbring,  
as the Poet speaks of them,

*Perpetuo risu pulmonem agitare solebat  
Democritus, quoties à limine moverat anum  
Prohibuitq; pedem; flevit contrarius alter.*

The one each where with ever-kincking vain  
The bellows of his breath he tore in twain :  
The other with a double-sliced eye  
Did sacrifice his tears to vanity.

His gate also is sage & grave, not affected &  
strouting like a stage-player: his whole body  
(as *Marlo* saith of *Leander*) as straight as  
*Cerces* wand: who is all gratiotus to behold :  
like *Achilles*, of whom *Maximus Tirrhus*  
sayes, he was not only to be extold for his ex-  
ternall and golden locks, (for *Euphorbus* in  
like manner had faire yellow hair ) but be-  
cause he was adorned with all vertue : In  
whom, as *Musæus* saith of *Hero*, there was  
above the ordinary number among the poets,  
to wit an hundred Graces : he is all favor, as  
*Amarantha* in the poet was all *Venus* :

Sannazar. *Hic Amaranthajacet, que si fas vera fateri,*  
li. 2. *Ant*

*Aut Veneri similis, vel Venus ipsa fuit.*

Here Amarantha lies, who was of right,  
Like s Venus fair, or certes Venus hight.

Like *Ephesius Euthymicus*, of whom *Achilles Tatius* saith, that he was — καλὸς ἐν *Achil. Tat.*  
μεραρχίοις δοσον Ροδόπην ἐν παρθένοις: as fair a. lib. 8. p 206.  
mong men, as *Rodope* amongst the *Virgines*;  
like *Pindars Alcimedon*, of whom he sayes,

— ἦν δ' ἐσορᾶν καλός, ἐργῳ  
Τῇ κατάξειδος ἐλέγχων.

*Pindar. O-  
lymp. od. 8.*

He was comely and fait visag'd, and did not  
shadow his beauty by any blemish of bad a-  
ction. In whom both for internall and exter-  
nall good (as it was once spoke of that wor-  
thy Emperor *Mauritius*) true piety and fe-  
licity linked themselves together, the for-  
mer forcing the later: who covered not only  
his head with the crowne, and clad his lims  
in purple, but embellisht his mind also with  
precious ornaments: who of all other Em-  
perors, empyr'd over his own person, tyran-  
nising as it were over the democratice of base  
affections. Yet more for his generous spirits  
and singular wisdom, for that internal beauty

*Eugenius.  
Sibol. li. 6.  
ca. 1.*

Zenophon  
in his Apo-  
logy for So-  
crates at  
the very  
end.

He islike to *Socrates*, of whom *Xenophon* in that pithy Apo'logy saith, Εγώ μη κατα-  
νοῶ. When I do call to mind th' man him-  
selfe, his wisdome, his generous minde, nei-  
ther can I not remember him, nor remem-  
bring of him, not highly extoll him: and this  
I will say, that if any of them which have à  
zealous desire to obtain vertue, do converse  
with any with whom hee may more profit  
himself, him sure I judge most worthy of the  
fellowship of the gods. To winde up our  
speech with a patheticall place of the Poet.  
For all absolutenesse he is like unto that fa-  
mous *Stilicon*, of whom *Claudian* in his  
*Panegyris* saith: first inferring this (which  
agrees with that speech of *Max. Tyrhius*,  
concerning the goddesses, in the 24 Serm. in  
some sort) that all good hap is granted to no  
man: some is graced with this beauty on this  
part, some on that, none have all favor; sayth  
he highly in his praise, that others having but  
the compendium of excellency, he alone had  
it in the greatest volumes:

Claudia-  
nus in his  
I of the  
panegyris.

sparguntur in omnes,  
fute mixta flunt, & qua divisa beatos  
Efficiunt, collecta tenes.

— — —

All

All those gifts which are dispersed among al, *so Angelus*  
 arecombined in thee, and whose several par- *Pol. saies of*  
 cels and as we may say very drops to taste o n *Laur.*  
 were happiness, they all concur in thee, thou *Medices in*  
 hast the course and full stremme, wherby thou *bis 4. epist.*  
 maist even bath thy self in blisfe. *epist. 2. Ia-*  
*cobo Anti-*

Now my pen wil needs take his leave of *quarion.*  
 his fair love the paper , with blubbering as *quibus in*  
 you see these ruder tears of inke: If there be *singulis ex-*  
 any parergeticall clauses , not suting true *cellere alii*  
 judgment,& as impertinent to this our trea- *magnum*  
 tise, as surely some there be, I must needs in- *putant ille*  
 geniously confess it as a default. *universis*  
*pariter e-*  
*mineret.*

Τὸ μὴ πάρεργον ἐργον ποιεῖν  
 "Εργον δὲ πάρεργον εἰπονταν.

*Athenaeus.*

That I may speake , though not with the  
 v ry words,yet according to the sense of *A-*  
*gathon in Athenaeus*, to make a by-work a  
 work, is to make our work a by-work: Yet  
 am I not plunged over head and eares in *Pa-*  
*rerga's*. They are (if it were so that I made  
 much use of them) but as our poetical *Epi-*  
*sodeians*,as *Virgil* hath in his *Culex*, wherof  
*Joseph Scaliger* in his book intituled *Maro-*  
*nis appendix*,and in his comment upon these  
 words [*inter quas impia Lotos impia*] in the

Culex saith: all these the Poets descriptions, although they be nothing but *Parerga*, notwithstanding they fill up the greatest roome of the pages of this Poem; so that there is the least portion of that which is most competēt and requisit. So in *Catullas* description of his *Pulvinar*. *Catul.* writes most of the complaint of *Ariadne*, of the three fatall ladies, but of god *Hymen* and of mariage scarce any whit at all. So in this *Culex*, saith hee, are many words written in the praise of the rurall life: the shepheards happines, the limming out of plants, &c. but of the Gnat hee speaks least of all: for, saith he, *in picturam tenui, nisi parerga adhucueris, quid dignum oculis proponi potest?* in so little a toy unlesse there were obiters, what would be worthy viewing? Which saying may not much bee unfitting our purpose: Though the Poets have a great prerogative to arrogate what-soever: I account this *pictura tenuis* in regard of it selfe. And if not, I hope I may intermingle now & then a thing incidently by the way, so it be not wholly out of the way. I know some selfe-conceited nazold, and some jaundice-fac'd ideot, that uses to deprave and detra<sup>t</sup> from mens worthiness, by their base obloquy (the very lyme-twicke of

our flying fame) and that with *Aristarchus*,  
 reade over and over-read a book, onely to  
 snarle at, like curious cures, and maligne the  
 Author, not to cull out the choicest things to  
 their own speciall use: like venomous Spi-  
 ders, extracting a poisonous humor, where  
 the laborious bees doe sip out a sweet profi-  
 table juice: some such I say, may peradven-  
 ture be mooved at these *Parerga's* & other *Theoder.in*  
 escapes, as though they alone were Italian *serm. 1. sic*  
*Magnifico's* and great Turkes for secretari-*Isocr. in De-*  
 ship. But if they be greeved, let their toad-*monic. 1. in*  
 swoln gals burst in sunder for me, with puf-  
 fng choler; let them turn the buckle of their  
 dudgeon anger behinde, lest the tongue of it  
 catch their own dottrill skins, I weigh them  
 not a nifle. When they have spoke all they  
 can, silly souls, they can work themselves no  
 great advancement and me no great dispa-  
 ragement. But here will wee now cast our  
 happy anchor, being in the road and haven  
 of our expectation: this little Barke of ours  
 being sourst in cumbersoine waves, which  
 never tried the foming maine before, hath  
 toiled long enough upon the Ocean. *Phæbus*  
 beginneth low to West, yea now is gone  
 downe to visit and callup the drowsie Anti-  
 podes: If the radiant morn of favor do greet

us with serenity of countenance, we mean to attempt a further Indian voyage, and by the happy means of our helm-mistresse *Minerva*, wee'l fraught and ballisse our little ship with a golden traffique, what unrefined mettall soever shee is now ladened withall. In the meane time wee wil lay in morgage a piece of our fallowed invention, till our bankrout faculty be able to repay that deeper debt we owe to learning.



## The Close.

**A**s staring Phæbus with his radiant face,  
Enthroniz'd in a golden chaire of state,  
The watching candles of the night doth chase  
To seeke out hidden cels, all passionate:

So man in richest robes of nature drest,  
Doth quite obscure the glory of the rest.

What's ever thing is seene, n̄ bath his peere :  
The Citty a Sovereigne, the Heavens a Sunne,  
The Birds an Eagle. Beasts a Lion feare :  
The Flowers a Rose, in th'lims ahart doth monne :

The World a Center : Center hath a Man  
Her lording, primate, metropolitan.

This man's a little world the Artists say,  
Wherein a wise intelligence doth dwell,  
That reason hight which ought to beare the sway,  
The spheares our lims in motion that excell.

The consort which by moving hence doth fall ;  
Teelds harmony to both angelicall.

Mans rarer gifts if we do duely scan ;  
Sage wisedome, peerclesse wit, and comely feature,  
He seemes a very Demi-God, no man,  
Embellished with all the gifts of nature

His heavenly soule is in his earthly mold,  
An orient pearle within a ring of gold.

His comely body is a beauteous Fyne,  
Built fairely to the owners princely minde,  
Where wandring vertues lodge oft lodg'd with sin,  
Such pilgrims kindest entertainment finde.

An Fyne said I, O no, that names unfit,  
Sith they stay not a night, but dwell in it.

Man is the Centers rarest wonderment,  
Who waxeth proud with this her carriage,  
And decks her selfe with Arras ornament,  
For him to tread, as on a lofry stage.

For him once yearly she her selfe does dight  
With greenest Smarald, to refresh his sight.  
The heavens are full of sadder anguishment,  
That they enjoy not such a worthy wight.  
The earth is full of dreary languishment,  
That Heavens envy her that's hers by right.

The Sun that strives all day with him for grace,  
At night for shame is faine to shroud his face.  
Faire Cyntbia's often in the pining waine,  
When she enjoyes not his society,  
And oft her glory is at full againe,  
When he but daines to view her diety.

Whiles in enveloped in misty cares,  
She now displayes her bright dishevild baires.  
True image of that high celestiall power,  
Equall to Angels in thy happy state,  
Whose happy soule should be a pleasant bowre  
For Sanctity, her selfe to recreate,

By right Pandora hath enriched thee  
With golden gift's of immortalitie.  
Thus man is made, though be him selfe doth mar,  
By that alluring sin of luxury :  
And from his excellency wendeth far,  
By letting loose the reins to venery,

His soule in lust, til death away it bent,  
Like Æsopes pearle is in a dunghill pent.  
Looke as the sable night with jetty heare,  
In darknes muffles up the gladsome day,  
And Cynthia in her cloudy cell doth mew,  
Lest she the nights soule visage should bewray :  
So noysome riot rising as a danape,  
Doth quite extinguish reasons burning lamp.

Chiefe foe-man unto man is lavish ryot,  
Which makes him be inferior unto man,  
For when the appetite ore-runs his dyet,  
The soule-infeebled powers full little can.

Of glorious creatures greater is the fall,

Corruption of the best is worst of all.

Reasons fair'st turret highly seated is,  
(Seat of the soules power, which doth most excell)  
Within like turnings of Meander 'tis,  
(Or labyrinth) where Rosamund did dwell:

A triple wall th' Anatomists espie,

Before you come where Rosamund doth lie.

The first is made of Elephantine tooth,  
Strongly compact, his figure circular,  
The wall rough cast, and yet the worke is smooth,  
The fairest things not ever object are.

So cloudy curtains drawn ore th' azur'd skie,

(As eye-lids) cover Pbœbus sumbring eie.

The other twain are not so strongly pight,  
They rather serve for comely decencie,  
And teach us that a prince within doth sit,  
Enthron'd in pompe in highest majesty.

That things more highly priz'd are more pent in,

Left they might be entic'd with flattering sin.

So th' horn-mad Bull must keep the goldenfleece,  
In bowre of brasse fair Danae must be pent,  
The Dragon watch your fruit Hesperides,  
The all-eyd Argus must faire Io tent:

The labyrinth close peerlesse Rosamund:

The fragrantst rose must thornes environ round.

The wall which framed is of iuory,  
A glorious double casement doth containe,  
Each answering both in uniformity,  
And both the fairest objects entertaine

The Optick nerves the galleries wherein

The soule doth walke, and these free objects within.

Within this pallace wall a goddesse pure,  
Whom Ratio all the learned Schoolemen call,  
Closly her selfe within doth here immure,  
**A** Goddesse sober, wise, celestiall :

Who sitting though within her regall chaire,  
Oft head-strong appetites her overbare.

Riot the metropolitan of sinnes  
Laies daily siege against this goodly towre :  
And first by pleasing baites Riot begins,  
Then by constraint the virgin to deflowre :

The towre at length is raiȝ d by battery,  
Which could not be o'recome by flattery.

Ay me ! so faire a fort to be throwne downe,  
That it so faire, no lenger time may last :  
That lust shou'd be impald with reasons crowne,  
That rav'nois Riot shou'd this palace wast.

That shee the mistresse of our lawlesse will  
With uncleane excesse thus her selfe should spill !

**A**y monster sinne of pleasing luxury,  
The very heiticke feaver of the soule :  
The harbinger of wofull misery,  
Sweet poison quafft out of a golden bowle;

Phrensie of appetite, blind Cupids ginne,  
To catch our brain-sick Amoretto's in.

The Lethe of a stalle memory :  
The wild fire of the wit : the mint of woes :  
**A** falling sickenesse to our treasury :  
**A** mate, that ere with irreligion goes,

An Epicure that huggeth fading joy,  
Before eternity with least annoy.

Riot's a barke in th'minds unconstant maine,  
Tost to and fro with wafts of appetite,  
Where reason holds the helme with carefull paine,  
But cannot steare this laden keele aright :

Here wisedome as a gallislaue is pent,

Scourg'd with disgrace, and fed with discontent.

Now eath it is to take the golden fleece :  
 The all cy'd Argus new asteep is cast.  
 The quicke ey'd Dragons slaine by Hercules :  
 Faire Danae is deflow'r'd though neare so chast.

By clues of winding pleasures now is found  
 A tract to kill the lechefest Rosamund.

Abandon and shake hands with riot tken,  
 Once let him not in thy faire palace rest :  
 Happy's that soule that doth not riot ken,  
 That keepes not open house for such a guest :

Who loves to have his lims with fatnesse lin'd,  
 There lives within his lims a meoger minde.  
 Defeat these dainty lims of wanted fare,  
 Wean thou thy appetite while it is young,  
 Lest that it surfeiting thy state impaire,  
 With that two-fold port-cullis of thy tongue.

Stop thou the way lest too much enter in,  
 The foe of vertue, but the friend of sin.  
 Who hunts nougnt else in tb' Aprill of his daies,  
 But Persian fare, too wanton merriment,  
 A Winter storme, in May, his life shall craze,  
 His fatall and his pining dreariment :

The only meed ihat comes by luxury,  
 Is servile needfull end, and obloquy.  
 Till sond desire be banisht from within  
 Against his leige a rebell he will rise,  
 Draw not the curtaine o're this slumbering sin,  
 That light of reason may him eft surprise :

For is in darkenesse thil dost let him lie,  
 Heele dreame on nougnt but hellish villanie.  
 When Morphus doth a steepe thy senses lull,  
 Use steepe with sober moderation :  
 Too little, weakens wit ; too much doth dull ;  
 And greatly hinders contemplation.

Who keepes a golden meane is sure to finde,  
 A healebfull body and a chearefull minde.

Daigne Granta's Nymphs, our youth to entertaine,  
Vntill our wit can reach an Elastraine.

Ovid. Among Cam's silver swans that sweetly sing,  
We Baucis and Philemon present bring.

Julian. Great Theseus, though Hecale were not able,  
Vouchsaf'd acceptance of her meaner table.

Julian. Renowned Artaxerxes humbly took  
The present of Cynetas from the brook.  
Our power is as a drop, and little can;  
Let this suffice, our mind's an ocean;  
Ere long our Muse, if now you daign to spare,  
Shall feed your eare with more delicious fare.

FINIS:

---

Qui non est hodie, cras magis apud erit.

---

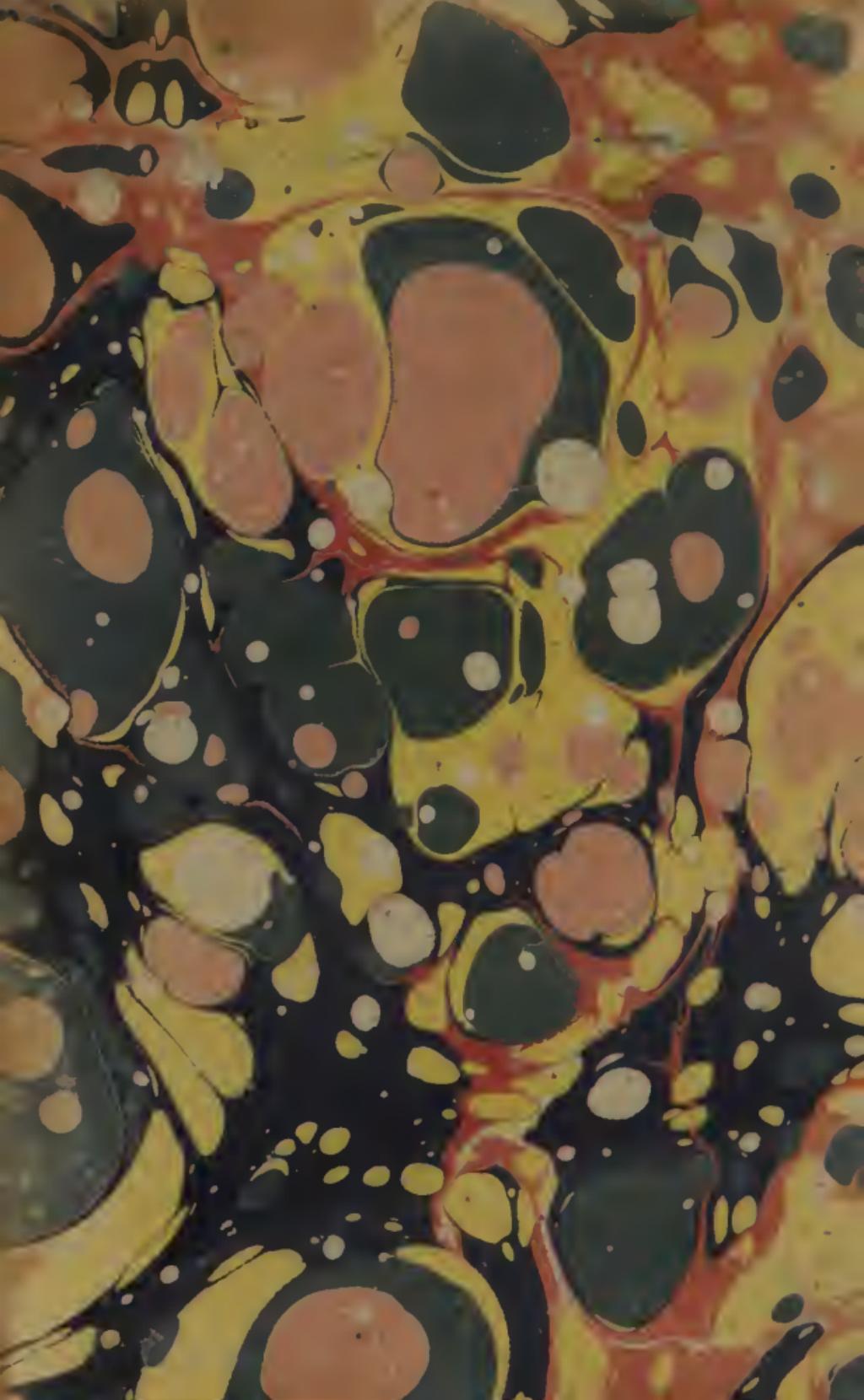


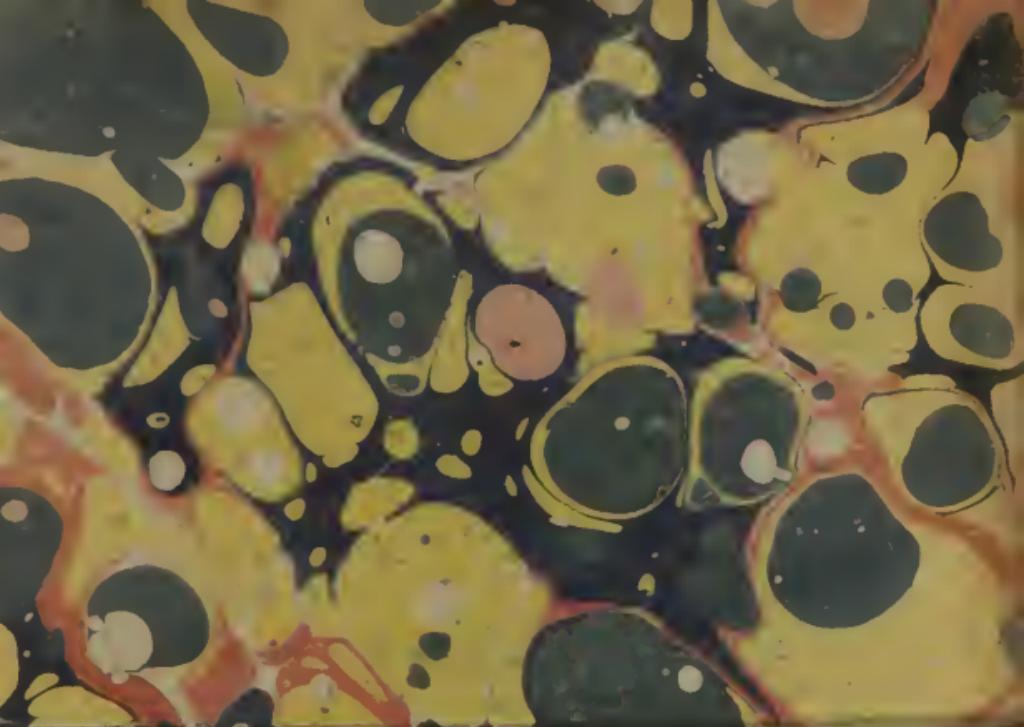


mu |



Methodist  
WZ  
250  
W1860  
1639





The Optick Glasse of Humors

Thomas Walkington

Cambridge, 1639

National Library of Medicine

Bethesda, Maryland

**CONDITION PRIOR TO TREATMENT**

The full leather cover was soiled and abraded. The upper cover was detached. The sewing was intact. The laid paper text was flexible. There were minor tears.

**TREATMENT**

The edges of the text block and heavily soiled leaves were surface cleaned with grated and solid vinyl erasers. The leaves were repaired with Japanese paper and wheat starch paste. The broken joint of the cover was repaired with watercolor-toned Japanese paper applied with wheat starch paste. The leather was consolidated with hydroxy-methylcellulose (Klucel G) in ethanol.

Conservation Center for Art and Historic Artifacts

Accession #91.850

March 1992

